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HIS LIFE AND WORK
FROM THE JEWISH VIEWPOINT

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"We will return to Zion as we went forth," said Mordecai Noah in 1824, three quarters of a century before the first Zionist Congress at Basle, "bringing back the faith we carried away with us. The temple under Solomon which we built as Jews we must again erect as the chosen people. For two thousand years we have been pursued and persecuted, and we are yet here; assemblages of men have formed communities, built cities, established governments, and yet *we* are here. Rome conquered Greece and she was no longer Greece. Rome in turn became conquered, and there are but few traces now of the once mistress of the world; yet we are here, like the fabled Phoenix, ever springing from its ashes, or, more beautifully typical, like the bush of Moses, which ever burns, yet never consumes."

There are few more appealing figures in the history of Zionism than he who uttered these words. He was the first American Zionist, a Zionist before the movement had received a

name,* a lawyer, diplomat, philanthropist, a leader in Israel and a loyal and true American. Born at the close of the Revolutionary War, Mordecai Noah lived through the period of American expansion and died at the time when the preliminary quarrels over the question of slavery were going on. It is interesting to note that on this latter point his sympathies were decidedly with the South. The span of his life covered a critical period of sixty-six years in the development of the new republic and Noah was one who contributed bountifully of his energy and of his talents to the welfare of the United States.

Mordecai Manuel Noah was born in the city of Philadelphia, then the capital of the United States, on July 19th, 1785, several years after the war of Independence. He died in New York City, March 22, 1851. The Noah family was of Portuguese Jewish stock, and many of the descendants were in the fore in important matters of business and state. It has been asserted that his mother was descended from a disinguished family of Marannos, which left Lisbon for London in order to escape the Inquisition, and later emigrated to America.** "He was the eldest son," Simon Wolf tells us, "of Manuel Mordecai Noah, of Charles-

*The term Zionism in contradistinction to "Chovevei Zion"—"Lovers of Zion"—was first used by Matthias Acher (Birnbaum) in his paper, *"Selbst-Emanzipation,"* read in 1886.

**Dr. M. Kayserling: *"Ein Judenstaat-Gründer"*, Allgemeine Zeitung des Judentums, 1898, p. 101.

ton, South Carolina, a patriot of the revolution, and Zipporah Phillips Noah, the daughter of Robert Phillips of Philadelphia, one of the most prominent patriots of the Revolutionary period." His father served in General Washington's army, and a tradition in the Noah family persists, to the effect that our first President was a guest at the wedding of Mordecai's parents.

Noah was left an orphan at an early age, and was apprenticed to a carver and guilder to learn his handicraft. He managed, however, to attend school for a few hours each day, and, being of a studious disposition, succeeded in educating himself in all manner of learning. Among his classmates were Stephen Decatur and his brother John, of whom the former subsequently attained eminent distinction for his services to his country in the American Navy. Years after Noah and Decatur were boys at school, at the time when the United States were conducting a war against the North African pirates, the two men met, Noah as the American Consul at Tunis, Algiers, and Stephen Decatur as Commodore of the fleet in those waters. While the squadron lay off Cape Carthage, the Consul of the United States was received by the heroic commander with the usual honors accorded by American representatives to each other when they meet in strange lands.

When a boy, Noah was a member of a Thespian company; he performed the duties of cutting the plays, substituting new passages, casting parts, and writing couplets at the exits. The little

company did not last long, for their audiences were admitted without cost and the expenses became too heavy for the youthful actors to survive. The Thespian Society included, besides young Noah, the celebrated actor, Edwin Forrest, who was eleven years old at the time, and Joseph C. Neale. From boyhood on, Noah was a constant attendant at the Chestnut Street Theatre. He seldom missed a night, and, after his varied experiences, he wrote a melodrama, under the title of The Fortress of Sorrento; as, however, he did not possess enough money to pay for printing, or sufficient influence to have it acted, he thrust the manuscript into his pocket, went to New York where he called at David Longworth's Dramatic Repository one day and struck a bargain with the owner by giving him the play in return for a copy of each play that Longworth had published.

During his years as guilder's apprentice, Noah was in the habit of spending most of his evenings at the Franklin Library in Philadelphia, where his obvious assiduity and attractive manly appearance and demeanor drew the attention of Robert Morris, the financier, who personally obtained for him a clerkship in the Auditor's Office at the United States Treasury. Noah held this position until the national capital was moved to Washington, in 1800, and the boy, then only 15 years of age, went to Harrisburg to represent a newspaper at the Pennsylvania Legislature. Here he gained his first experience in the field of journalism, in which he later became a potent leader.

Four or five years after Noah had settled himself in Harrisburg, he went to Charleston, S. C., where he studied law, at the same time editing the "Charleston City Gazette". The relations between this country and England were, at that time, very much strained, and, finally, were completely broken off in the war of 1812. Noah advocated war in the columns of his paper, writing many fiery articles over the pen-name of "Muley Molack," and in so doing incurred the enmity of the pacifists. He was challenged to several duels and in one encounter he killed his antagonist.

From Noah's contributions to various periodicals, and the character and variety of his writings, it is evident that he was one of the shining literary lights of the period. He was a friend of George P. Morris and other unremembered literati of this country. His editorials and short articles were so stimulating and enjoyable that they became very popular. Major Noah (he was an officer of the New York militia, attaining the rank of major), was recognized as the best "paragrapher" of his day.

Noah's literary activity won for him an important place in American letters. Many of his writings were of a political nature, yet he still found time to write a half dozen or more plays. He wrote the following: "The Fortress of Sorrento", "The Grecian Captive", "The Grand Canal", "Marion, or The Hero of Lake George", "O Yes, or The New Constitution", "She Would be a Soldier", "The Siege of Tripoli", "Paul and

Alexis", "Yesef Caramatti", "all of which were produced with great success," says Dunlap. It should not be forgotten that most of his plays were written while he was editing a daily paper and midst the fierce contests of political strife.

In a letter to Mr. Wm. Dunlap, author of "A History of the American Theatre", Noah throws light on his activities as a playwright:

"As the struggle for liberty in Greece was the prevailing excitement, I finished the melodrama of "The Grecian Captive", which was brought out with all the advantages of good scenery and music. As "a good house" was of more consequence to the actor than fame to the author, it was resolved that the hero of the piece should make his appearance on an elephant, and the heroine on a camel, which were procured from a neighboring menagerie, and the "toute ensemble" was sufficiently imposing, only it happened that the huge elephant, in shaking his skin, so rocked the castle on his back, that the Grecian general nearly lost his balance, and was in imminent danger of coming down from his "high estate," to the infinite merriment of the audience. On this occasion, to use another significant phrase, a "gag" was hit upon of a new character altogether. The play was printed and each auditor was presented with a copy gratis as he entered the house. Figure for yourself a thousand people in a theatre, each with a book of the play in hand—imagine the turning over of a thousand leaves simultaneously, the buzz and fluttering it produced,

and you will readily believe that the actors entirely forgot their parts, and even the equanimity of the elephant and camel were essentially disturbed.

"My last appearance as a dramatic author was in another national piece, "The Siege of Tripoli", which the managers persuaded me to bring out for my own benefit, being my first attempt to derive a profit from dramatic efforts. The piece was elegantly got up—the house crowded with beauty and fashion—everything went off in the happiest manner; when, a short time after the audience had retired, the Park Theatre was discovered to be on fire, and in a short time was a heap of ruins. This conflagration burnt out all my dramatic fire and energy, since which I have been, as you well know, peacably employed." It is said that Noah gave his entire portion of the proceeds of this performance to the actors, who had lost all their personal belongings in the fire.

As a writer of essays, Noah was gifted with a lively style which abounded in a common sense, calculated to appeal to that vast misunderstood class, too frequently described as "average readers." His writings are, moreover, tempered with a dignified kindliness and thoughtfulness, indicative of an amiable disposition and good breeding. He is so convincingly friendly and considerate that one's confidence is instantly gained. In a collection of his newspaper essays, published in 1845, which Noah entitled "Gleanings from a Gathered Harvest", these characteristics are markedly dis-

played. The essays deal with large and petty vices of that period (common, indeed, in all latter-day periods of human history), and might well be called "Lessons in Prudence, Economy and Industry". The writer includes one of these in the appendix of this account for the delight of the reader.*

In 1811, Mordecai Manuel Noah received the appointment of American Consul for Riga, Russia, but at that period this post held forth no inducements because of the commercial obstacles created through the war on the continent, which was then being waged with great vigor. It was the year in which Alexander I. had broken his alliance with Napoleon, who from that time was a constant and powerful foe. Russia was almost incessantly at war, the national debt and the burden of taxation had been augmented, and though Alexander was unmistakably liberal, a consulship in a chaotic country did not appeal to Noah. President Madison, after two years of deliberation, during which time he had had ample opportunity for forming a perfect knowledge of the character, claims and qualifications of Major Noah, appointed him, in 1813, Consul for the Kingdom and City of Tunis, which was a salaried office and a trust of importance. War had been declared against the United States by the Algerines. Mr. Lear, the American Consul-General, was rudely dismissed, and a vessel from Salem, Mass., was captured and her crew made prisoners.

*See Appendix A.

Noah was instructed to negotiate for the release of these captives and it was determined that he should have entire charge of affairs in the Mediterranean. The appointment was accepted.

Thus began his services for the Government. His task was a difficult one, requiring the exercise of shrewd diplomacy and subjecting his person to the risks of Oriental hospitality. The relations of the United States with the Barbary States were peculiarly uncertain, and the policies of those regencies were but imperfectly understood in this country. Foreigners needed strong protection, for they were not very welcome to Mussulmans.

Noah had another motive for directing his steps towards that quarter of the globe. He desired to obtain authentic information relative to the situation, character, resources, and numerical force of the Jews in Barbary, many of whom were immigrants from Judaea and Egypt. The only Jewish traveler in those countries, whose works were extant, was the Spaniard, Benjamin of Tudela in Spain, who traveled in the 13th century. Noah visited England, France, Spain, and the Barbary, faithfully recording his observations as he proceeded. At length, after many delays, inconveniences and perils, the Major arrived in Tunis. He found the city filthy in the extreme and by no means a comfortable residence. There were about one hundred and fifty thousand inhabitants, one fifth of whom were Jews. A clique of Jewish citizens, he found, controlled the commerce of the

country and were very intimate with the rulers, with whom they were constantly allied for the carrying out of lucrative deals and shady intrigues. These matters, together with the mode of life of the Jews in the various countries he had visited, Noah recounts with historical accuracy in his "Travels in England, France, Spain, and the Barbary States", published in New York and London in 1819. From this work, I take the liberty of quoting the following rather lengthy account of the Jews in Barbary:

"In glancing at the various inhabitants, which chance, or the persecutions of an unfeeling world, have driven to this quarter of the globe, I should not omit noticing the Jews. Indeed, on this subject, more will be expected from me than from casual observers. Professing the same religion, and representing a Christian nation in an important station, and in an interesting part of the world, it will be supposed that opportunity and inclination must have combined to afford the most correct information on the subject; while, on the other hand, an equality of rights, a reasonable participation of honors and office, together with the advantages of society and education, unite to banish those prejudices, inseparable from dark minds, and feelings wounded and irritated. If on this subject I should not say much, what I shall say will be the result of close observation. On the numerical force, wealth, and disposition for emancipation among these descendants of the Patriarchs, I have a small volume, the publication

of which may be dangerous to them, while the north of Africa is in the hands of the Barbarians, and I am not without hopes that the time will come, when some civilized power, capable and determined, will wrest that fine portion of the world from the hands of the assassins, and relieve an unfortunate race, who only require mildness and tolerance to make it useful and beneficial.

"The Israelites banished from Spain and Portugal by the bigotry of their monarchs, and for which these kingdoms have long since languished and decayed, sought refuge in the Barbary States, in which there were originally but 200,000. They found in Fez, Algiers, Tunis and Tripoli, an immense number of their brethren, originally from Judaea and Egypt, many of whom had descended from the Canaanites that fled from Joshua and settled in Mauretania Tingitania. Such was the fate and the fortune of these proscribed and unhappy people. They wandered with no other king but their God, no other law than his precepts and ordinances; they bent under persecutions, yet, wherever the intolerance of the times compelled them to go, they found their brethren, with admirable constancy, ready to share with them their fortunes, and, if necessary, to sacrifice their lives for each other. In the Barbary States, they found a refuge from the Inquisition, from torture and from the "auto da fe", they were compelled to abandon their splendid dwellings and the luxury of wealth, they met from Mussulmans insult and

oppression, yet they were tolerated, and they sought consolation in that religion which teaches them to have but one God, to obey his commandments and rely on his protection. They were taught, by the doctrines of their law, to suffer patiently the penance of a loss of national liberty; for a disregard in early periods to the principles of that law, they were dispersed according to the word of God, and in conformity to his promise, they patiently bend to the intolerance of the times, and await the certain period of their deliverance, satisfied, from the well-known and admitted fact, that they have been preserved pure and unalloyed, amidst the wreck of worlds and the ruins of nature, and that this miraculous preservation must eventuate in their restoration to their ancient rights... From the most correct data which I could obtain, I have reason to believe that the number of Jews in the Barbary States exceeds 700,000, of which nearly 100,000 are capable of bearing arms. Much has been said of the severe and cruel treatment of the Jews by the Mussulmans—this I did not observe; that they are treated with indignity and insult there is no doubt; they are compelled to wear a black dress, they are not permitted to pass a Mosque with their shoes on, they pay a heavy capitation tax, and minor insults growing out of a general system and customs long observed. These were predicated on policy: the Moors found an immense and increasing people professing a different faith—active, enterprising, and rich—fearful, then, of an in-

crease of a confederacy, composed of materials capable of revolutionizing and governing the country, they united to oppress and insult them, and yet tolerated them. An erroneous impression prevails, that the religion of the Jews is an object of hatred to Mussulmans and the cause of this oppression. This is not the case, because the Mohammedan faith does not materially differ from the Jewish, and their hatred towards Christians is yet more fierce and irreconcilable; but the Jews have no protectors, they are considered by Mussulmans as abandoned by all nations, because they will not renounce their ancient faith, and yet, with all this apparent oppression, the Jews are the leading men, they are in Barbary the principal mechanics, they are at the head of the custom-house, they farm the revenues; the exportation of various articles and the monopoly of various merchandise are secured to them by purchase, they control the mint and regulate the coinage of money, they keep the Bey's jewels and valuable articles, and are his treasurers, secretaries, and interpreters; the little known of arts, science and medicine, is confined to the Jews; there are many who are possessed of immense wealth, many who are poor. How then is it that these people, so important and so necessary, should be so oppressed! The fact is, this oppression is, in a great measure, imaginary. A Turk strikes a Jew, who dares not return the blow, but he complains to the Bey and has justice done him. If a Jew commits crime, if the punishment affects

his life, these people, so national, always purchase his pardon; the disgrace of one affects the whole community; they are ever in the presence of the Bey, every Minister has two or three Jewish agents, and when they unite to attain an object, it cannot be prevented. These people, then, whatever may be said of their oppression, possess a very controlling influence, their friendship is worthy of being preserved by public functionaries, and their opposition is to be dreaded. The intrigue which the Jewish merchants set on foot, to obtain from me the prize goods at their own valuation, I could not, with all my efforts, effectually destroy, as I discovered that the Bey, his brother, two sons, and several of his officers, were interested in the result. Their skill in business, and the advantage which they take of Christians and Moors, have been the subject of severe and just animadversion; they will, if not narrowly watched, avail themselves of opportunities to overreach and defraud; for this, the world has showered upon them opprobrium and insult. But has the world ever held out proper inducements for the Jews to be honest, except in countries where they enjoy equal privileges? If they are just, they are not credited for it; if they possess merit, they are not encouraged and rewarded; if they do a good action, approbation does not follow; proscribed and insulted, their virtues denied, public opinion attaching to them the odium due to bad men of all persuasions, no friend, no solace in misfortune, haunted, despised, and shunned, it

is still asked of them to be honest, when they receive no reward or gratitude for their honesty, when no man will give them credit for one good action!—What is the incitement to virtue? The approbation of conscience and the world; the Jew in Barbary has no friend but his wealth, that purchases protection and toleration, and he is ever zealous and active in the accumulation of it, and if he is not fastidious in the mode of his acquirement, he is not singular—exclusive honesty is the property of no sect.

"As a proof that the Jew in Tunis can exercise a very important influence, I shall relate one fact which touches us nearly: Upon some frivolous occasion an American Consul beat a Jew, who was attached to the Custom-house; the Jew complained to the Hamouda Pacha, who ordered that the Consul should openly beg pardon of said Jew in the Custom-house, and as a proof of humility, should kiss him—which was done. This was an act of justice, on the part of the Bey, though it was not flattering to our nation, nor to the officer, who could persecute the persecuted, proscribe the proscribed. The kingdom of Tunis contains about sixty thousand Jews, and whatever difference of opinion may exist as to their population in the city, I do not believe that it contains more than twenty thousand. These are divided into Italian and Barbary Jews, who are distinguished by their dress. The Barbary Jews wear a blue frock without a collar or sleeves, loose linen sleeves being substituted, with wide drawers of

the same article, no stockings, excepting in winter, and black slippers, a small black skull cap on their head, which is shaved, and around which a blue silk handkerchief is bound; they are permitted to wear no colors. The Italian Jews dress like Christian residents, with the addition of a haick, or bournouse, thrown over their heads. They inhabit a distinct quarter of the town, and are governed by a person named by the Bey, who hears and decides all disputes, and orders, if necessary, corporal punishment to be inflicted; so that it may be said they enjoy the privilege of being governed by men of their own persuasion; they support their poor, the rich being compelled to pay double price for articles of luxury, one half of which goes to the poor; their houses are low and mean, which they are ever whitewashing and cleansing. They have no system of education, their children being taught the Hebrew language, and the ceremonies of religion, which are the same here, though more rigidly observed, as they are in every other part of the world where Jews reside. Polygamy, which is allowed by the Mohammedan law, and not forbidden by the Mosaic institutions, prevails in Barbary, but is very rare. I heard of but one Jew in Tunis who had two wives, his name was Alhaock, a very rich and active old man. As it will readily be imagined in a country which is not civilized, the Jewish women, like the Turkish, are considered as an inferior race. They are fat and awkward, their dress consisting of a petticoat of silk of

two colors, principally yellow and purple, around which is thrown, in several folds, a thin gauze wrapper; the head is covered with a colored silk handkerchief; those who are single have their hair platted in two or three rows, to the end of which they suspend colored ribands; they wear no stockings but slippers, with silver cinctures around the ankles; and the soles of their feet, their hands, nails and eye-brows, tinged and colored of a dark brown, from the juice of a herb called Henna. When they walk they unloosen from their neck a piece of black crape, with which they cover their mouth and chin, leaving the upper part of their face bare. As to their living and domestic concerns, I can say nothing, never having visited any of them.

"On the birth-night of General Washington, a ball was given at the American Consulate; the Jewish brokers called to solicit the favour of permission to bring their women, as they call them, to see the company, which I granted; and one of the rooms was nearly filled with the Jewish beauty, and beau monde of Tunis. They were all dressed magnificently, covered with jewels, gold brocades, tissue, lama and gauze, arranged without any taste, and crowded together without fancy; their feet bare, with embroidered slippers, and gold and silver bracelets around their ankles. Their complexions were fair, their eyes and teeth were good, but their figures were corpulent and unwieldy, which is considered a sign of beauty. The ladies of Tunis who could speak Arabic, conversed with

the Jewesses very courteously, and they appeared modest and well behaved.

"The only opportunity which the females have of seeing each other, for visiting is unknown in a population so extensive, is at the burial ground; this is outside of the walls, surrounded by no enclosure, and open to animals of all kinds; the tombs are built of mortar and brick, they are flat, and not more than six inches in elevation from the ground: at the head of each tomb is a small square piece of slate bedded in, on which is engraved the name of the deceased in Hebrew characters.

"Every Friday afternoon the Hebrew women assemble with a small earthen jar, containing slack lime and a brush, with which they clean and whitewash the tombs of their family and friends. It was in this abode of death that I accustomed myself to study the character of these people. The wife or mother arrived at the place, would deposit her little jar and brush on the ground, and then seek among the inscriptions for the name of one who was still dear to her; having discovered it, she touched the inscription with her hand, which she carried to her lips and kissed; then, seating herself on the tomb, she wept bitterly, consoling herself in affliction by talking with the dead, and recounting her domestic affairs, her happiness or afflictions, and with a melancholy ignorance, soliciting the kind interference and affectionate protection of her dead kindred: having expended some time in the luxury of grief, she would clean

the tomb, and join her companions to learn "the passing tidings of the times". These instances of a feeling and benevolent heart, and of a pious reverence, I frequently have witnessed: It is in the crucible of adversity that the Jew, in weeping over his own distresses, has taught himself to weep over the distresses of others. It was here that I saw the daughters of Israel, no longer on Zion or in Sharon, no longer triumphant, free and beloved, exhibit proofs of a heart which should be prized above all things, which is more estimable than riches or precious ointment. But who will seek the virtues of the Jews? Who credits them for their charity, for their domestic fidelity, for their national faith, and mutual protection?—none. Their vices, which are like the vices of other men, except that treason and murder are unknown to them, have been the theme of reproach, of prejudice, and punishment."

Noah was a man of character and courage. He found his fellow consuls in Tunis to be a group of men of the best intentions but sadly lacking in the ability to contend with the cunning of the Turk. The representatives of foreign countries were forever matching their wits against the shrewd Tunisians, but to little avail. Noah determined that the only way in which a foreign representative could receive justice in Tunis was by compelling respect. Respect in that barbaric land meant physical fear, and Noah lost no time in demonstrating that he was a man of his word and prepared to defend his rights by force. They

could not mince words with him; Noah became the leader of the consuls. The flag of the United States over the American Consulate was respected as was the flag of no other nation, and the consulate became a haven for persecuted and distressed foreigners. Before Noah left the United States for his post, he had been apprised of the fact that the Bey of Algiers looked upon American citizens as floating speculators or traveling pigeons whom he might pluck with impunity. He determined that such a state of things should not prevail and that the wrongs which Americans had suffered should not be repeated. An opportunity to carry out this decision soon presented itself in the shape of a foreign resident in Tunis.

A respected Italian merchant, by the name of Curadi, came one day into the American Consulate and informed Noah, that bills of exchange which he (Curadi) had drawn for twenty thousand piasters were returned protested, and that the holders were about to seize upon him and all his property, amounting to double that sum, to sacrifice his merchandise and ruin his prospects forever; that his Consul, Mr. Nyssen, the Dutch Agent, being so completely in the power of the Bey, could not protect him; in this extremity he had ventured to implore the benevolent protection of the United States, to enable him to sell his property with credit to himself, and pay his debts honorably. Noah informed the Italian that it was not customary to take the subjects of another power under American protection, but if he en-

tered the consulate and claimed the protection of the flag, he should have it. Mr. Curadi then declared that he would not leave the house, as he considered it a sanctuary afforded to the unfortunate, and respected by the Tunisian authorities. Curadi had been traced to the Consulate and this information had been delivered to the Bey. Patiently they awaited the approaching storm.

The next morning a Janizary appeared before Consul Noah with the compliments of the Bey, at the same time requesting Noah to give up the Christian merchant "who was a debtor, endeavoring to defraud his creditors". Noah desired the Bey's envoy to convey his respects to his Highness, and inform him that he was well aware that no person was ever given up who had taken sanctuary in the American Consulate. The following day the Janizary returned with the same message, to which the same answer was given. These visits continued for several days with no better effect and each day the message was augmented by an additional insult.

Noah, during this time, had occasion to send his servant, Abdallah, an honest old Persian, to the palace for a permit to land a barrel of wine. In a short time the messenger returned in great trepidation. "Oh, my lord," said he, "such a piece of business, such an unfortunate affair;" he looked very much alarmed and spoke half French, partly Arabic and Persian. It was with difficulty that Noah learned what had happened. When Abdallah was crossing the patio at the palace,

it appeared, the Bey had perceived him and addressed him thus: "Abdallah, I have sent for several days past to the Consul, with orders to give up that Christian; I had a good opinion of the Consul, and did think him a good man, but he knows he has no right to protect a debtor (Noah knew to the contrary), and finding him indifferent to my orders, you may now tell him, that tomorrow I will send twenty Mamelukes into his house and cut the Christian to pieces!"

Curadi heard the message, and trembled like an aspen leaf; Noah lost all patience at this insult. "The creditors of Mr. Curadi," Noah explains in his "Travels", "could have settled honorably with him at my house. I was security for his person, but according to custom, they determined to seize him and all his property, sell it for what they pleased, and if they could bring him to debt, to throw him in prison for the balance. They had bribed the Bey to get him from my house, and his Highness, flattering himself that I was ignorant of my rights, ventured to experiment by threats. I determined to resist them, we had arms and ammunition, and I resolved to shut all the gates and doors, hoist the flag, and beat off the Mamelukes if they should decide upon an attack. Curadi, whose 'head's assurance was but frail', protested against resistance, and solicited me to accompany him to the Bey where he would state the nature of his concerns. We did this the next morning. I entered the hall of justice where the Bey was seated surrounded by his ministers. After the

customary salutation, he asked very calmly, what my business was. "Your Excellency is aware," said I, "that any person that takes refuge in the house of a Consul is protected; this Christian entered my house as a sanctuary, and you have endeavored to destroy my rights by attempting to take him from my protection; failing in that, you had recourse to threats, and yesterday you sent me a message by Abdallah, stating, that if I did not instantly give him up, you would send twenty Mamelukes and cut him to pieces. Now, sir, that the sanctuary of the American house may not be violated, I have, at his request, brought him to you, finding that you are about to deprive the American flag of a privilege accorded to all civilized powers, and which I assure you, we shall not relinquish without a struggle." "I never said such a thing," said the Bey, rising, "the slave is mad—did I say so, Abdallah?" asked he, with a furious look—the poor trembling dragoman replied; "No sir, I was mistaken." "There, Consul," said the Bey, "how could you believe such a thing, such a preposterous thing? Abdallah is an old fool!"

Noah pledged himself for Curadi's safe keeping. The creditors looked disappointed, and Hassan and Mustapha, the two sons of the Bey, who had been the cause of this trouble, darted a furious look at Noah, which he returned with perfect indifference. "Having confirmed the rights and privileges due to the American Consulate," writes Noah, "and defeated the intrigues of these rogues, I returned to Tunis triumphant."

This was the sort of diplomacy upon which foreigners were dependent, but Noah was the only consul who was fearless enough to use it, and it was in this way that the business of the United States in the Barbary States was successfully transacted. The irony of the future that awaited Noah is all the more poignant because of it.

It is sufficient to record that Noah performed his duties faithfully and exceedingly well, the incident related being an example of the methods he employed to accomplish his work. The Consul had very little respect for the rulers of the Barbary States,—considering them barbarians and assassins. He hoped that a time would come when some determined civilized power would wrest that fine portion of the globe from their control. The government of the United States suffered nothing, however, from these personal prejudices. On the contrary, he strengthened its position and its power; he was mild, polite, generous, and conformed with the customs of the place, but, withal, energetic and firm on points connected with the integrity of his country. He never yielded a point of honor and such a course produced esteem and respect, and, above all, fear.

Noah adjusted the affair involving the enslaving of the crew of the American vessel from Salem, referred to above, in a manner advantageous to the United States. He was confronted with a difficult problem, requiring the exercise of diligence and shrewdness, and he performed his mission very creditably; but he was compelled to

expend a sum exceeding the amount allowed him by his government. In return for this, he was made the victim of a very unreasonable act, an act which must forever remain a blot upon the record of James Madison's administration as President.

Noah's political opponents at home made use of the incident of the freeing of the enslaved crew to effect his recall. After all he had sacrificed in the service, having more than once placed himself in danger of losing his head for his country, and after having accomplished so much where others had failed entirely, Noah was rudely dismissed to satisfy the clamoring of a clique of political vampires. He received the notice from the hand of his old schoolmate, Stephen Decatur, on board the "Guerriere", when the American squadron was in Mediterranean waters. Decatur had no knowledge of the nature of the letter he had been commissioned to deliver to Consul Noah. When Noah broke the seal of the despatch, he read, to his great surprise and mortification, the following:

"Dept. of State, April 25, 1815.

"Sir,—

At the time of your appointment, as Consul at Tunis, it was not known that the RELIGION which you profess would form any obstacle to the exercise of your Consular functions. Recent information, however, on which entire reliance may be placed, proves that it would produce a very unfavor-

able effect. IN CONSEQUENCE OF WHICH, the President has deemed it expedient to revoke your commission. On the receipt of this letter, therefore, you will consider yourself no longer in the public service. There are some circumstances, too, connected with your accounts, which require a more particular explanation, which, with that already given, are not approved by the President.

I am, very respectfully, Sir,

Your obedient servant,

(signed) James Monroe".

"(to) Mordecai M. Noah, Esquire, etc."

The receipt of this news shocked Noah inexpressibly. He records his feelings vehemently in the account of his Travels. "To receive a letter, which at once stripped me of office, of rights, of honor, and credit, was sufficient to astonish and dismay a person of stronger nerves," Noah writes. "What was to be done? I had not a moment to determine. I cast my eye hastily on Commodore Decatur. I was satisfied at a glance, that he knew not the contents of the letter. It was necessary that he should not, for had he been made acquainted with the determination of the government, it would have been his duty, and he would have exercised it promptly, to have sent an officer ashore, taken possession of the seals and the archives of the Consulate, and I should have returned to Tunis, stripped of power, an outcast,

degraded and disgraced, a heavy debt against me; and from my Consulate, from the possession of power, respected and feared, I should in all probability have gone into a dungeon, where I might have perished, neglected and unpitied; and for what? for carrying into effect the express orders of the government! I had no time to curse such perfidy. I folded up the letter with apparent indifference and put it in my pocket."

When an opportunity presented itself Noah once more read the letter. "I paused to reflect on its contents," he continues. "I was at a loss to account for its strange and unprecedented tenor; my religion an object of hostility? I thought I was a citizen of the United States, protected by the constitution in my religious as well as my civil rights. My religion was known to the government at the time of my appointment, and it constituted one of the prominent causes why I was sent to Barbary. If then any "unfavorable" events had been created by my religion, they should have first ascertained, and not acting upon a supposition, upon imaginary consequences, have thus violated one of the most sacred and delicate rights of a citizen. Admitting, then, that my religion had produced an unfavorable effect, no *official* notice should have been taken of it; I could have been recalled without placing on file a letter thus hostile to the spirit and character of our institutions. But my religion was not known in Barbary; from the moment of my landing I had been in full possession of my Consular func-

tions, respected and feared by the government, and enjoying the esteem and good will of every resident. What injury could my religion create? I lived like the other Consuls. The flag of the United States was displayed on Sundays and Christian holidays; the Catholic priest, who came to my house to sprinkle holy water and pray, was received with deference, and fully allowed to perform his pious purpose; the bare-footed Franciscan, who came to beg, received alms in the name of Jesus Christ; the Greek Bishop, who sent to me a decorated branch of palm on Palm Sunday, received, in return, a customary donation; the poor Christian slaves, when they wanted a favor, came to me; the Jews alone asked nothing from me. Why then am I persecuted for my religion?

"Even admitting that my religion was an obstacle, and there is no doubt that it was not, are we prepared to yield up the admirable and just institutions of our country at the shrine of foreign bigotry and superstition? Are we prepared to disfranchise one of our own citizens, to gratify the intolerant views of the Bey of Tunis? Has it come to this—that the noble character of the most illustrious republic on earth, celebrated for its justice and the sacred character of its institutions, is to be sacrificed at the shrine of a Barbary pirate? Have we then fallen so low?

"What would have been the consequence, had the Bey known and objected to my religion? He would have learned from me, in language too plain to be misunderstood, that whomever the

United States commissions as their representative, he must receive and respect, if his conduct be proper; on that subject I could not have permitted a word to be said. If such a principle is attempted to be established, it will lay the foundation for the most unhappy and dangerous disputes, foreign nations will dictate to us what religion our officers at their courts should profess. With all the reflection, and the most painful anxiety, I could not account for this most extraordinary and novel procedure. Some base intriguer, probably one who was ambitious of holding this wretched office, had been at some pains to represent to the government, that my religion would produce injurious effects, and the President (Madison), instead of closing the door on such interdicted subjects, had listened and concurred; and after having braved the perils of the ocean, residing in a barbarous country, without family or relatives, supporting the rights of the nation, and hazarding my life from poison or the stiletto, I find my own government, the only protector I can have, sacrificing my credit, violating my rights, and insulting my feelings, and the religious feelings of a whole nation. O! shame, shame!! The course which men of refined or delicate feelings should have pursued, had there been grounds for such a suspicion, was an obvious one. The President should have instructed the Secretary of State to have recalled me, and to have said, that the causes should be made known to me on my return; such a letter as I received

should never have been written, and, above all, should never have been put on file. But it is not true, that my religion either had, or would have, produced injurious effects. The Bey of Algiers had appointed Abraham Busnah, his minister at the court of France. Nathan Bacri is Algerine Consul at Marseilles, his brother holds the same office at Leghorn. The Treasurer, Interpreter, and Commercial Agent of the Grand Seigneur at Constantinople, are Jews."

Noah could not avoid reflecting on the status of the Jews in the Barbary states, and he could not fail to remember that the members of his race were more acceptable to the Mussulmans than were Christians. The government knew that Noah had kept within the purview of his orders, and that he would give a correct account of his disbursements. There was no adequate excuse for recall, either on religious grounds or that there were some circumstances connected with the Consul's accounts which required explanation. No officer was ever recalled for want of *mere explanations* in his accounts.

Noah felt that he should not make his country look ridiculous in the eyes of Mussulmans by informing them that the President had made objections to his religion. He stated to the Bey, therefore, that he was about to visit Italy on business. The Bey appeared to be alarmed. "Why," said he, "there is no dispute, I hope, Consul. We are on good terms, are we not?" "Perfectly so," replied Noah. The Minister of Marine said to the Bey

that the United States was about to tender him a higher post. The Bey shook Noah kindly and affectionately by the hand. They had always been on good terms personally, in spite of the several unpleasant occasions of friction between the two governments. "The ministers all reciprocated their good wishes and kind remembrances," the Consul tells us, "and I left the palace regretted, I believe, by all. So much for the "*unfavorable effects of my religion*".

If Noah's departure was in anywise regretted at the palace, it is doubly certain that his fellow-consuls were reluctant to bid him farewell. Richard B. Jones, Consul of the United States at Tripoli, wrote that Noah had displayed a zeal and firmness unequalled in the defense of American rights, and that he "had reasoned wisely, and acted courageously". The following, a letter from Andrew C. Gierlieu, the Danish Consul-General, is further and convincing evidence on that point: "Need I tell you, my highly esteemed friend," we find his Danish Majesty's representative asking, "how sincerely I am afflicted at your departure? My good Mr. Martino, too, will leave me soon, and then I shall be alone, quite alone, in this unhappy country. I have always esteemed your character; and it is, and will be a consolation to me, in this dreary place, where honor, virtue, and character are the most shocking vices a mortal can possess, to have gained such a friend, I hope for life, and wherever we shall live, as you, my most valued Mr. Noah. Be then as

happy, my most sincerely esteemed and regretted friend, as you certainly deserve, and as I wish you from all my heart; and let us meet soon again in a less unhappy country, where virtue, honor, and manly open character, are no vices. We shall always meet as friends, and we will dare to say that we lived and acted like men of honor. Remember me as I always shall remember you. Be a friend of my friends, as I shall always be of yours, if they resemble you. Be a friend of my country, as I always was of yours.

Your sincerely devoted friend,

Gierlieu."

"M. M. Noah, Esq., Consul of the U. S."

It is a fact that Noah's friends in the United States remained true to him, that he was subsequently vindicated before the people, and that his accounts were satisfactorily and properly adjusted. But the obnoxious letter of dismissal could not be removed from the files of the State Department. "Delays, red tape, and other causes have prevented its removal even to this day," wrote one of his biographers some years ago. But the letter is no longer on the official files of the government, although this fact does not indicate necessarily, that it was withdrawn. It merely indicates that the letter cannot be found, or has been lost, but it may be properly said that it has mysteriously disappeared.

To his activity as a Jewish liberator and nationalist Noah's importance in Jewish history is due. His vision was of Israel once more a nation, his dream was of a Jewish State in the Promised Land, leading in commerce and culture, and foremost in the arts and sciences. His hope was the hope of the Zionist to-day, his mistake in the selection of the means necessary to accomplish his heart's longings. He believed that the salvation of the Jewish people would come mainly through the efforts of their own neighbors, he pleaded for their help, begged them to succor Israel, not realizing that the working out of their national aspirations is left in their own hands, that they must drink waters from their own wells, grateful that those in whose midst they sojourn, for the present, at least, remain indifferent. He called for aid from the citizens of a new land, properly engrossed in their own labors and in the shaping of their own destinies, appealing to them in the name of their pilgrim ancestors, forgetting in the heat of his eloquence the bigotry of the Pilgrim fathers and the scientific snobbishness of their sons.

Noah was so intensely concerned with the necessity of the renationalization of the scattered and persecuted Hebrews, that, like a drowning man, he clutched for whatever straw floated near. And like a drowning man, his sincerity cannot be questioned, for life, wealth, and the allurements of civic power were naught to him compared with the hopes he cherished for the future of Jewry.

He advanced projects for the establishment of a Jewish State on three different occasions. The best known scheme was to open, in 1825, on Grand Island, near Buffalo, N. Y., a refuge for Jews. This attempt was eminently unsuccessful, causing a great sensation at the time, amusing to many, and markedly unfortunate, from the financial point of view, for certain capitalists who aided him. A chronicler of Erie County, N. Y., in which Grand Island, the proposed asylum for the persecuted was to be located, tells us "that it was in the years 1824-1825 that occurred the extraordinary and amusing experience of Mordecai M. Noah and his co-partners in an attempt to found a great city on Grand Island, to be peopled mainly by the Jews, of which race Noah was a prominent representative. The whole affair resulted in an early and ludicrous failure."

The most accurate, complete, and interesting account of the plan of Mordecai Manuel Noah to found a Jewish State, is given in a paper read by the Hon. Lewis F. Allen, in 1866, before the Buffalo Historical Society. Because of the historical value of Mr. Allen's report, it is reprinted here almost in its entirety:

"In the year 1825 an eventful history was about to open on the Niagara frontier. Those members of our Society who then lived there, in the relation of their reminiscences of that period, have been prone to mark it as an eventful year in three thrilling incidents relating to the history of Buffalo, viz; the visit of General Lafayette, the completion

and opening of the Erie Canal, and the hanging of the three Thayers. There might have been added to it another memorable occurrence, not only to Buffalo, but to the Niagara frontier. Following the survey of Grand Island into farm lots for settlement, of which the State authorities gave notice in the public newspapers, an idea occurred to the late Mordecai Manuel Noah, a distinguished Israelite of the City of New York, then editor of a prominent political journal called "The National Advocate", that Grand Island would make a suitable asylum for the Jews of all nations, whereon they could establish a great city and become emancipated from the oppression bearing so heavily upon them in foreign countries.

"To understand this matter thoroughly, it is necessary to go somewhat into particulars. I knew Major Noah well. Physically, he was a man of large, muscular frame, rotund person, a benignant face and a most portly bearing. Although a native of the United States, the lineaments of his race were impressed upon his features with unmistakable character, and if the blood of the elder Patriarchs or David or Solomon flowed not in his veins, then both chronology and genealogy must be at fault.

"He was a Jew, thorough and accomplished. His manners were genial, his heart kind and his generous sympathies embraced all Israel, even to the end of the earth. He was learned, too, not only in the Jewish and civil law, but in the ways of the world at large, and particularly in the faith

and politics of "Saint Tammany" and "The Bucktail Party" of the State, of which his newspaper was the organ and chief expounder in the City of New York. He was a Counsellor at Law in our Courts; had been Consul General for the United States at the Kingdom of Tunis on the coast of Barbary—at the time he held it, a most responsible trust.

"Although a visionary—as some would call him—and an enthusiast in his enterprises, he had won many friends among the Gentiles, who had adopted him into their political associations. He had warm attachments and few hates, and if the sharpness of his political attacks, created for the time, a personal rancor in the breasts of his opponents, its genial, frank, childlike ingenuousness healed it all at the first opportunity. He was a pundit in Hebrew law, traditions and customs. "To the manner born", he was loyal to his religion; and no argument or sophistry could swerve him from his fidelity, or uproot his hereditary faith. My friend and neighbor, Wm. A. Bird, Esq., has related to me the following anecdote:

"Many years ago, when his mother, the late Mrs. Eunice Porter Bird Pawling, resided at Troy, New York, a society was formed, auxiliary to one organized in the City of New York, for the purpose of christianizing the Jews in all parts of the world. Mrs. Pawling, an energetic doer of good works, in the then infant city of her residence, was applied to for her co-operation in that novel

benefaction. She had her own doubts, both of its utility and success, of which results have proved the correctness. But, determined to act understandingly, she wrote a letter to Major Noah, asking his views on so important a subject. He replied in a letter, elaborately setting forth the principles, the faith, and the policy of the Jewish people, their ancient, hereditary traditions, their venerable history, their hope of a coming Messiah, and concluded by expressing the probability that the modern Gentiles would sooner be converted to the Jewish faith, than that the Jews would be converted to theirs.

"Major Noah—as I observed, a visionary, somewhat, and an enthusiast altogether—made two grand mistakes in his plan. In the first place, he had no power or authority over his people, and, in the next, he was utterly mistaken in their aptitude for the new calling he proposed them to fulfill. But he went on. He induced his friend, the late Samuel Leggett, of New York, to make a purchase of twenty-five hundred and fifty-five acres, partly at the head of Grand Island, and partly at its center, opposite Tonawanda, at the entrance of the Erie Canal into the Niagara river. Either or both these localities were favorable for building a city.

"These two tracts he thought sufficient for a settlement of his Jewish brethren; which, if successful, would result in all the lands of the island falling into their hands. Nor on a fairly suppositious ground—presuming the Jews, in business

affairs, to be like the Gentiles—were his theories so much mistaken. The canal, opening a new avenue to the great western world, from Lake Erie to the 'ultima-thule' of civilization at that day, was about to be completed. The Lakes had no extensive commerce. Capital was unknown as a commercial power in Western New York. The Jews had untold wealth, ready to be converted into active and profitable investment. Tonawanda, in common with Black Rock and Buffalo, with a perfect and capacious natural harbor, was one of the western termini of the Erie Canal, and at the foot of the commerce of the western lakes. With sufficient steam power every sail craft and steamboat on the lakes could reach Grand Island and Tonawanda, discharge into, and take on, their cargoes from canal boats, and by their ample means thus command the western trade. Buffalo and Black Rock, although up to that time the chief recipients of the lake commerce, lacking moneyed capital, would not be able to compete with the energy and abundant resources of the proposed commercial cities to be established on Grand Island and Tonawanda, and they must yield to the rivalry of the Jews. Such was Major Noah's theory and such his plans. Mr. Leggett's co-operation, with abundant means for the land purchase, he had already secured. Through the columns of his own widely circulating "National Advocate," he promulgated his plan, and by the time the sale of the Grand Island lots was to be made at the State Land Office in Albany, other

parties of capitalists had concluded to take a venture in the speculation.

"The sale took place. Mr. Leggett purchased one thousand and twenty acres at the head of the Island, at the cost of seven thousand, two hundred dollars, and fifteen hundred and thirty-five acres along the river in a compact body above, opposite, and below Tonawanda, at the price of nine thousand, seven hundred and eighty-five dollars; being about fifty per cent above the average of what the whole body of land sold at per acre—that is to say: The whole seventeen thousand, three hundred and eighty-one acres sold for seventy-six thousand, two hundred and thirty dollars, being an average, including Mr. Leggett's purchase, of about four dollars and thirty-eight cents per acre.

"Next to Leggett, Messrs. John B. Yates and Archibald McIntyre, then proprietors, by purchase from the State, of the vast system of lotteries, embracing those for the benefit of Union College, and other eleemosynary purposes—gambling in lotteries for the benefit of colleges and churches was thought to be a moral instrument in those days—purchased through other parties a large amount of the land, and Peter Smith, of Petersborough (living, however, at Schenectady)—and the most extensive land speculator in the State, father of the present Gerrit Smith—took a large share of the remainder. To sum up, briefly, the result of the sale of Grand Island lands, Leggett and Yates and McIntyre complied with the stipu-

lated terms of the sale, paid over to the State their one-eighth of the purchase money, and gave their bonds for the remainder, while Smith—wary in land-purchasing practice when the State of New York was the seller—did no such thing. He paid his one-eighth of the purchase money down, as did the others, but neglected to give his bond for payment of the balance. The consequence was, when the "*éclat*" of Noah's Ararat subsided, and his scheme proved a failure, the land went down in value, and Smith forfeited his first payment, and the lots fell back to the State. But on a lower re-appraisal by the State some years afterwards, Smith again bought at less than one half the price at which he originally purchased, made his one-eighth payment again, and gave his bond as required; thus pocketing by his future sale of the property, over twenty thousand dollars in the transaction.

"All this, however, aside from Mr. Leggett's purchase for the benefit of Major Noah, has nothing to do with our main history, and is only given as an occurrence of the times.

"Major Noah, now secure in the possession of a nucleus for his coveted "City of Refuge for the Jews", addressed himself to its foundation and dedication. He had heralded his intentions through the columns of his "NATIONAL ADVOCATE." His contemporaries of the press ridiculed his scheme and predicted its failure; yet true to his original purpose, he determined to carry it through. Wise Jews around him shook

their heads in doubt of his ability to effect his plans, and withheld from him their support. But, nothing daunted, he ventured it unaided, and almost alone. By the aid of an indomitable friend, and equally enthusiastic co-laborer, Mr. A. B. Seixas, of New York, he made due preparations, and late in the month of August, in the year 1825, with robes of office and insignia of rank securely packed, they left the city of New York for Buffalo. He was a stranger in our then little village of twenty-five hundred people, and could rely for countenance and aid only on his old friend, the late Isaac S. Smith, then residing here, whom he had known abroad while in his consulate at Tunis. In Mr. Smith, however, he found a ready assistant in his plans. Major Noah, with his friend Seixas, arrived in Buffalo in the last days of August. He had got prepared a stone, which was to be the "chief of the corner", with proper inscription, and of ample dimensions for the occasion. This stone was obtained from the Cleveland, Ohio, sandstone quarries. The inscription, written by Major Noah, was cut by the late Seth Chapin, of Buffalo.

"As on examination when arriving here, he could not well get to Grand Island to locate and establish his city, it was concluded to lay the cornerstone in the Episcopal church of the village, then under the rectorship of Rev. Addison Searle. As this strange and remarkable proceeding, and the novel act of laying a foundation for a Jewish city, with its imposing rites and formula, its regal

pomp and Jewish ceremony in a Christian Episcopal church, with the aid of its authorized rector, may strike the present generation with surprise, a word or two may be said of the transaction.

"The Rev. Mr. Searle was, at that time, the officiating clergyman in the little church of St. Paul's, in the village of Buffalo, and had been placed there as a missionary by the late wise and excellent Bishop Hobart. He held a government commission as chaplain of the United States, and had been granted some years furlough from active duty. He had been on foreign cruises,—had coasted the Mediterranean and spent months in the chief cities of its classic shores, and visited the beautiful Greek Island of Scios, a few weeks after the burning of its towns and the massacre of its people by the Turks, in 1822. He was an accomplished and genial man, of commanding person, and portly mien; his manners were bland and his address courtly. Whether he had made the acquaintance of Major Noah abroad or in New York, or whether he first met him on this occasion at Buffalo, I know not, but their intercourse here was cordial and friendly.

"On the second day of September, 1825, the imposing ceremony of laying the cornerstone of the city of Ararat, to be built on Grand Island, took place, and as a full account of the doings of the day, written by Major Noah himself, was published at the time in the "Buffalo Patriot Extra", I take the liberty of repeating them from that paper:

"It was known, at the sale of that beautiful and valuable tract called Grand Island, a few miles below this port (Buffalo), in the Niagara river, that it was purchased, in part, by the friends of Major Noah, of New York, avowedly to offer it as an asylum for his brethren of the Jewish persuasion, who, in the other parts of the world, are much oppressed, and it was likewise known that it was intended to erect upon the island a city called Ararat. We are gratified to perceive, by the documents in this day's "Extra" that, coupled with this colonization is a Declaration of Independence and the revival of the Jewish government under the protection of the United States, after the dispersion of that ancient and wealthy people for nearly two thousand years—and the appointment of Mr. Noah as first judge. It was intended, pursuant to the public notice, to celebrate the event on the island, and a flagstaff was erected for the Grand Standard of Israel, and other arrangements made; but it was discovered that a sufficient number of boats could not be procured in time to convey all those to the island who were desirous of witnessing the ceremony, and the celebration took place this day in the village, which was both interesting and impressive. At dawn of day, a salute was fired in front of the Court House, and from the terrace facing the lake.

"At ten o'clock the masonic and military companies assembled in front of the Lodge, and at eleven, the line of procession was formed as follows:

ORDER OF PROCESSION

Grand Marshall, Col. Potter, on horseback.

MUSIC

MILITARY

CITIZENS

CIVIL OFFICERS

STATE OFFICERS IN UNIFORM

PRESIDENT AND TRUSTEES OF THE CORPORATION

TYLER

STEWARDS

ENTERED APPRENTICES

FELLOW CRAFTS

MASTER MASONS

SENIOR AND JUNIOR DEACONS

SECRETARY AND TREASURER

SENIOR AND JUNIOR WARDENS

MASTER OF LODGES

PAST MASTERS

REV. CLERGY

STEWARDS, with corn, wine and oil

PRINCIPAL ARCHITECT

with square level, and plumb.

Bible.

GLOBE GLOBE

Square and Compass, borne by a Master Mason.

THE JUDGE OF ISRAEL

In black, wearing the judicial robes of crimson silk, trimmed with ermine, and a richly embossed golden medal suspended from the neck.

A MASTER MASON

ROYAL ARCH MASONS

KNIGHTS TEMPLAR

"On arriving at the church door, the troops opened to the right and left and the procession entered the aisles, the band playing the Grand March from Judas Maccabeus. The full-toned organ commenced its swelling notes, performing the Jubilate. On the communion table lay the corner stone, with the following inscription (the Hebrew is from Deut., vi. 4):

שמע ישראל יהוה אלהינו יהוה אחד

ARARAT

A CITY OF REFUGE FOR THE JEWS

Founded by Mordecai Manuel Noah, in the month of Tizri, September 1825, in the 50th year of American Independence.

"On the stone lay the silver cups with wine, corn and oil.

"The ceremonies commenced by the Morning Service, read emphatically by the Rev. Mr. Searle of the Episcopal church. "Before Jehovah's Awful Throne" was sung by the choir to the tune of Old Hundred—Morning Prayer—First lesson from Jeremiah,—Second lesson, Zeph. iii8—Psalms for the occasion xcvii, xcviii, xcix, Ps. cxxvii in verse —Ante Communion Service—Psalm in Hebrew—Benediction.

"Mr. Noah arose and pronounced a discourse, or rather delivered a speech, announcing the reorganization of the Jewish government, and going through a detail of many points of intense interest, to which a crowded auditory listened with profound attention.

"At the conclusion of the ceremonies the procession returned to the Lodge, and the Masonic brethren and the military repaired to the Eagle Tavern and partook of refreshments. The church was filled with ladies, and the whole ceremony was impressive and unique. A grand salute of twenty-four guns was fired by the artillery, and the band played a number of patriotic airs.

"We learn that a vast concourse assembled at Tonawanda, expecting that the ceremonies would be at Grand Island. Many of them came up in carriages in time to hear the Inaugural speech. The following is the Proclamation, which will be read with great attention and interest. A finer day and more general satisfaction has not been known on any similar occasion.

PROCLAMATION TO THE JEWS

"*Whereas*, it has pleased Almighty God to manifest to his chosen people the approach of that period when, in fulfillment of the promises made to the race of Jacob, and as a reward for their pious constancy and triumphant fidelity, they are to be gathered from the four quarters of the globe, and to resume their rank and character among the governments of the earth;

"*And Whereas*, the peace which now prevails among civilized nations, the progress of learning throughout the world, and the general spirit of liberality and toleration which exists together with other changes favorable to light and to liberty, mark in an especial manner the approach

of that time, when "peace on earth good will to man" are to prevail with a benign and extended influence, and the ancient people of God, the first to proclaim his unity and omnipotence, are to be restored to their inheritance, and enjoy the rights of a sovereign independent people;

"*Therefore,* I, Mordecai Manuel Noah, citizen of the United States of America, late Consul of said States to the City and Kingdom of Tunis, High Sheriff of New York, Counsellor at Law, and by the grace of God, Governor and Judge of Israel, have issued this my Proclamation, announcing to the Jews throughout the world, that an asylum is prepared and hereby offered to them, where they can enjoy that peace, comfort and happiness which have been denied them through the intolerance and misgovernment of former ages; an asylum in a free and powerful country remarkable for its vast resources, the richness of its soil, and the salubrity of its climate; where industry is encouraged, education promoted, and good faith rewarded, 'a land of milk and honey', where Israel may repose in peace, under his "vine and fig-tree", and where our people may so familiarize themselves with the science of government and the lights of learning and civilization, as may qualify them for that great and final restoration to their ancient heritage, which the times so powerfully indicate.

"The asylum referred to is in the State of New York, the greatest State in the American confederacy. New York contains forty-three

thousand, two hundred and fourteen square miles, divided into fifty-five counties, and having six thousand and eighty-seven post towns and cities, containing one million, five hundred thousand inhabitants, together with six million acres of cultivated land, improvements in agriculture and manufactures, in trade and commerce, which include a valuation of three hundred millions of dollars of taxable property; one hundred and fifty thousand militia, armed and equipped; a constitution founded upon an equality of rights, having no test-oaths, and recognizing no religious distinctions, and seven thousand free schools and colleges, affording the blessings of education to four hundred thousand children. Such is the great and increasing State to which the emigration of the Jews is directed.

"The desired spot in the State of New York, to which I hereby invite my beloved people throughout the world, in common with those of every religious denomination, is called Grand Island, and on which I shall lay the foundation of a City of Refuge, to be called Ararat.

"Grand Island in the Niagara river is bounded by Ontario on the north, and Erie on the south, and within a few miles of each of these great commercial lakes. The island is nearly twelve miles in length, and varying from three to seven miles in breadth, and contains upwards of seventeen thousand acres of remarkably rich and fertile land. Lake Erie is about two hundred and seventy miles in length, and borders on the States

of New York, Pennsylvania and Ohio; and westwardly, by the possessions of our friends and neighbors, the British subjects of Upper Canada. This splendid lake unites itself by means of navigable rivers, with lakes St. Clair, Huron, Michigan and Superior, embracing a lake shore of nearly three thousand miles; and by short canals those vast sheets of water will be connected with the Illinois and Mississippi rivers, thereby establishing a great and valuable internal trade to New Orleans and the Gulf of Mexico. Lake Ontario, on the north, is one hundred and ninety miles in length, and empties into the St. Lawrence, which, passing through the Province of Lower Canada, carries the commerce of Quebec and Montreal to the Atlantic Ocean.

"Thus fortified to the right and left by the extensive commercial resources of the Great Lakes and their tributary streams, within four miles of the sublime Falls of Niagara, affording the greatest water-power in the world for manufacturing purposes,—directly opposite the mouth of the Grand Island Canal of three hundred and sixty miles inland navigation to the Hudson river and city of New York,—having the fur trade of Upper Canada to the west, and also of the great territories towards the Rocky Mountains and the Pacific Ocean; likewise the trade of the Western States of America,—Grand Island may be considered as surrounded by every commercial, manufacturing and agricultural advantage, and from its location is pre-eminently calculated to

become, in time, the greatest trading and commercial depot in the new and better world. To men of worth and industry it has every substantial attraction; the capitalist will be enabled to enjoy his resources with undoubted profit, and the merchant cannot fail to reap the reward of enterprise in a great and growing republic; but to the industrious mechanic, manufacturer and agriculturist it holds forth great and improving advantages.

"Deprived, as our people have been for centuries of a right in the soil, they will learn, with peculiar satisfaction, that here they can till the soil, reap the harvest, and raise the flocks which are unquestionably their own; and, in the full and unmolested enjoyment of their religious rights, and of every civil immunity, together with peace and plenty, they can lift up their voice in gratitude to Him who sustained our fathers in the wilderness, and brought us in triumph out of the land of Egypt; who assigned to us the safe-keeping of his oracles, who proclaimed us his people, and who has ever walked before us like a "Cloud by day and a pillar of fire by night".

"In His name do I revive, renew and *re-establish* the government of the Jewish Nation, under the auspices and protection of the constitution and laws of the United States of America; confirming and perpetuating all our rights and privileges,—our name, our rank, and our power among the nations of the earth,—as they existed and were recognized under the government of the

Judges. And I hereby enjoin it upon all our pious and venerable Rabbis, our Presidents and Elders of Synagogues, Chiefs of Colleges and brethren in authority throughout the world, to circulate and make known this, my Proclamation, and give it full publicity, credence and effect.

"It is my will that a census of the Jews throughout the world be taken, and returns of persons, together with their age and occupations to be registered in the archives of the Synagogues where they are accustomed to worship, designating such, in particular, as have been and are distinguished in the useful arts, in science or in knowledge.

"Those of our people who, from age, local attachment, or from any other cause, prefer remaining in the several parts of the world which they now respectively inhabit, and who are treated with liberality by the public authorities, are permitted to do so, and are specially recommended to be faithful to the governments which protect them. It is, however, expected that they will aid and encourage the emigration of the young and enterprising, and endeavor to send to this country such as will add to our national strength and character, by their industry, honor and patriotism.

"Those Jews who are in the military employment of the different sovereigns of Europe are enjoined to keep in their ranks until further orders, and conduct themselves with bravery and fidelity.

"I command that a strict neutrality be observed in the pending wars between the Greeks and the Turks, enjoined by considerations of safety towards a numerous population of Jews now under the oppressive dominion of the Ottoman Porte.

"The annual gifts which, for many centuries, have been afforded to our pious brethren in our holy City of Jerusalem (to which may God speedily restore us) are to continue with unabated liberality; our seminaries of learning and institutions of charity in every part of the world are to be increased, in order that wisdom and virtue may permanently prevail among the chosen people.

"I abolish forever polygamy among the Jews, which, without religious warrant, still exists in Asia, and Africa. I shall prohibit marriages or giving Kedushin without both parties are of a suitable age, and can read and write the language of the country which they respectively inhabit, and which I trust will ensure for their offspring the blessings of education and probably, the lights of science.

"Prayers shall forever be said in the Hebrew language, but it is recommended that occasional discourses on the principles of the Jewish faith and the doctrines of morality generally, be delivered in the language of the country; together with such reforms, which, without departing from the ancient faith, may add greater solemnity to our worship.

"The Caraite and Samaritan Jews, together with

the black Jews of India and Africa, and likewise those in Cochin, China and the sect on the coast of Malabar, are entitled to an equality of rights and religious privileges, as are all who may partake of the great covenant and obey and respect the Mosaical laws.

"The Indians of the American continent, in their admitted Asiatic origin—in their worship of God,—in their dialect and language,—in their sacrifices, marriages, divorces, burials, fastings, purifications, punishments, cities of refuge, divisions of tribes,—in their High Priests,—in their wars and in their victories, being in all probability, the descendants of the lost tribes of Israel, which were carried captive by the King of Assyria, measures will be adopted to make them sensible of their condition and finally re-unite them with their brethren, the chosen people.

"A capitation tax of three shekels in silver, per annum, or one Spanish dollar, is hereby levied upon each Jew throughout the world, to be collected by the Treasurer of the different congregations for the purpose of defraying the various expenses of re-organizing the government, of aiding emigrants in the purchase of agricultural implements, providing for their immediate wants and comforts, and assisting their families in making their first settlements, together with such free-will offerings as may be generally made in the furtherance of the laudable objects connected with the restoration of the people and the glory of the Jewish nation. A judge of Israel shall be

chosen once in every four years by the Consistory at Paris, at which time proxies from every congregation shall be received.

"I do hereby name as Commissioners, the most learned and pious Abraham de Cologna, Knight of the Iron Crown of Lombardy, Grand Rabbi of the Jews and President of the Consistory at Paris; likewise the Grand Rabbi Andrade of Bordeaux; and also our learned and esteemed Grand Rabbis of the German and Portugal Jews, in London, Rabbis Herschell and Meldola; together with the Honorable Aaron Nunez Cordoza, of Gibraltar, Abraham Busnac, of Leghorn, Benjamin Gradis of Bordeaux; Dr. E. Gans and Professor Zunz of Berlin, and Dr. Leo Woolf of Hamburg to aid and assist in carrying into effect the provisions of this my Proclamation, with powers to appoint the necessary agents in the several parts of the world, and to establish emigration societies, in order that the Jews may be concentrated and capacitated to act as a distinct body, having at the head of each kingdom or republic such presiding officers as I shall upon their recommendation appoint. Instructions to these, my commissioners, shall be forthwith transmitted; and a more enlarged and general view of plan, motives and objects will be detailed in the address to the nation. The Consistory at Paris is hereby authorized and empowered to name three discreet persons of competent abilities, to visit the United States, and make such reports to the nation as the actual condition of this country shall warrant.

"I do appoint Roshhodesh Adar, February 7th, 1826, to be observed with suitable demonstrations as a day of Thanksgiving to the Lord God of Israel for the manifold blessings and signal protection which he has deigned to extend to his people, and in order, that, on that great occasion our prayers may be offered for the continuance of His divine mercy and the fulfillment of all the promises and pledges made to the race of Jacob.

"I recommend peace and union among us; charity and good-will to all; toleration and liberality to our brethren of every religious denomination, enjoined by the mild and just precepts of our holy religion; honor and good faith in the fulfillment of all our contracts, together with temperance, economy, and industry in our habits.

"I humbly entreat to be remembered in your prayers; and lastly and most earnestly I do enjoin you to 'keep the charge of the Holy God', to walk His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the laws of Moses—"That thou mayest prosper in all thou doest, and whithersoever thou turnest thyself."

"Given at Buffalo, in the State of New York, this second day Tishri, in the year of the world 5586, corresponding with the fifteenth day of September, 1825, and in the fiftieth year of American independence.

"By the Judge,

"A. B. Seixas, Secretary, Pro tem."

"The day succeeding the ceremonies—the "corn and wine and oil", and "the Proclamation"—the newly constituted Judge in Israel issued another address (also printed in the Buffalo Patriot Extra), setting forth the design of the new city, and invoking the aid and countenance of his brethren abroad in contributing of their substance and influence to its uprising and population. Thus, with due benediction, ended the ceremonial —the first of its kind known in this country—of the corner-stone of an anticipated Hebrew, or any other city, being laid on the communion table of a Christian church!

"The ceremonial, with its procession, "Masonic and Military", its pomp and magnificence, passed away. Major Noah, a day or two afterwards, departed for his home in New York; the "corner-stone" was taken from the audience-chamber of the church, and deposited against its rear wall, outside; and the great prospective City of Ararat, with its splendid predictions and promises, vanished, "and, like an unsubstantial pageant faded—left not a rock behind".

"This was in fact, the whole affair. The foreign Rabbis denounced Noah and his entire scheme. He had levied taxes of sundry "shekels" on all the Jewish tribes of the world, assumed supreme jurisdiction over their emigration to America, and sought to control their destinies afterwards. But, having no confidence in his plans or financial management, the American Jews even repudiated his proceedings; and, after a

storm of ridicule heaped on his presumptious head, the whole thing died away, and passed among the other thousand-and-one absurdities of other character which had preceded it. Noah, however, with his ever-ready wit and newspaper at hand, replied to all the jeers and flings in good humor, and lost none of the prestige of his character and position, either politically or morally. He was known to be eccentric in many things, and this was put down as the climax of his eccentricities. Poor in money always, he had no influence in financial circles, yet he was a "power" in the State. Some years after his Ararat affair, he held the office of Judge in one of the criminal city courts of New York, with decided acceptance to the public—married a wealthy Jewess of high respectability—reared a family, and died some ten or a dozen years ago in New York, lamented by those who knew him, as a kind and generous man.

"The subsequent history of the corner-stone which we have described, is imperfectly known. It is generally supposed, by those who have heard of the matter at all, that Ararat was actually founded on Grand Island, opposite Tonawanda; and some thirty or forty years ago, accounts were frequently published by tourists and in the newspapers, that the stone aforesaid stood, encased in a monument, on the actual spot selected by Noah for the building of his city. That the stone did so stand in a brick monument at Grand Island, opposite Tonawanda, but not on the site of any

city, past or present, is a fact, and it came about in this wise:

"In the summer of the year 1827, having become a resident of Buffalo in April of that year, I saw the stone leaning against the rear underpinning of the little church of St. Paul, next to Pearl Street. It had stood there from the time it was removed at its consecration in 1825. When it was removed from the wall of the church I cannot say. In the year 1833, I made a purchase of Messrs. Samuel Leggett, of New York, Yates and McIntyre, of Albany, and Peter Smith, of Schenectady, and a few other parties, on behalf of a company of gentlemen in Boston, Massachusetts, with whom I had an interest, of the lands they held on Grand Island, amounting in all to about sixteen thousand acres. The average price paid for it was a little more than five dollars per acre. The principal object of the purchase was the valuable white-oak ship-timber abounding there, which it was intended to cut and convey to the Boston ship-yards.

"A clearing and settlement was made on the island, opposite Tonawanda. Several houses were built, and a steam-mill for sawing the timber into planks, erected. A few months after the purchase, the year 1834, being one day at the house of General Peter B. Porter, at Black Rock, I saw Major Noah's corner-stone lying in his lawn near the river-front of his dwelling. In answer to my question, how it came there, he said, that being in New York some few years previous, and meet-

ing Major Noah, with whom he had been long acquainted, he told him that his corner-stone of Ararat was standing behind St. Paul's church in Buffalo. Noah then requested him to take care of it, and place it in some secure spot, as he wished to have it preserved where it would not excite comment, for he had heard quite enough about it. In compliance with the request, General Porter took the stone, and placed it in his own grounds. Taking a fancy to the stone, I asked General Porter to give it to me, assuring him that I would take it to Grand Island, and give it an honorable position. He complied with my request, and I removed it to the new settlement on the island. A decent architectural structure of brick was erected, standing about fourteen feet high and six feet square. A niche was made in the front, facing the river, in which the stone was placed, and a comely roof as a top finish, put over it. A steam passenger-boat was running for several years daily, through the summer, between Buffalo and the Falls of Niagara, touching each way at Whitehaven, the little Grand Island settlement, and many people went to shore to see the monument, which told a false history. Artists and tourists sketched the homely little structure, and copied the inscription on the stone, and the next year a "Guide Book to the Falls of Niagara" issued in Buffalo, by a young man named Ferris, I believe, had the monument, with the "Corner-stone of the Jewish City of Ararat" well engraved and described, conspicuous in its pages. That, of

course, was sufficient authority for the belief that the city of Ararat was founded on that spot by Mordecai Manuel Noah.

"The mill was taken down about the year 1850, and the monument becoming time-worn and dilapidated, was taken down also. We had no historical society in Buffalo then, and although the stone was my property, I had become careless of its possession, and, soon afterwards, Mr. Wallace Baxter, who owned a farm a couple of miles above Whithaven, on the river shore, took the stone and carried it to his place. By this removal, the farm of Baxter—taking the stone as authority—became as much the site of Ararat as Whitehaven had been. In the year 1864, the late Mr. Charles H. Waite, of this City, opened a watering place—"Sheenwater"—on the opposite, or Canadian side of the island, and Mr. Baxter carried the stone over there for the delectation of the visitors who congregated to that resort, thus establishing another locality of the renewed Ararat. Mr. Waite's house having burned a few months after the stone was removed there, he carefully placed it in an outhouse on the premises, where it remained until the last summer, when I obtained his leave to take it again in my possession, which I did, and deposited it on my farm at the head of Grand Island, one of the original tracts of land which Mr. Leggett had purchased for Major Noah. There, too, had the traveling public seen it, might have been located another site for the Hebrew city. A short time after-

wards I had the corner-stone taken to my premises on Niagara street, in this city; the same to which General Porter then owning them, had removed it, previous to the year 1834. A few weeks later it was again—and, I trust, finally—removed, and on the second day of January, in the year 1866, deposited in the official room of the Buffalo Historical Society, where it is duly honored with a conspicuous position against its eastern wall, leaving the Hebrew "City of Ararat", a myth—never having existence, save in the prurient imagination of its projector, a record of which the table bears.

"Like the dove which went out from the Ark of his great patriarchal progenitor, the stone of the latter has come back to its domicile, not in the Ark, but to the city which, in its embryo existence, first gave it shelter and protection, and, we trust,—unlike the dove,—to again go out no more. Just forty years from its exodus from the communion-table of the church of St. Paul, like the children of ancient Israel, has this eventful stone—meantime crossing, not the parted waters of the Red Sea, but the transparent waters of the Niagara, resting by the wayside, and traveling through the wilderness in circuitous wanderings—found its home in the rooms of the Buffalo Historical Society.

"Thus ends the strange, eventful history of Major Noah, his Hebrew city and its corner-stone. Although that portion of the public, away from Buffalo, who ever heard anything of this

modern Ararat, have believed, since the year 1825, that Major Noah actually purchased Grand Island, and founded his city, and laid his corner-stone upon it, the fact is, that he never owned an acre of its land, nor founded the city, nor laid a corner-stone there. Nor have I been able, after diligent inquiry, to ascertain that he ever set foot on the island. I have heard sundry traditions, lately, of his going there at the time he visited Buffalo in the year 1825. All these were contradictory, and partially guess-work; no one, so far as I have ascertained, ever saw him there. Thus that point may be considered as definitely settled."

There was some foreign comment on Noah's Ararat plan which should be noted. Heinrich Heine mentioned the self-appointed Messiah as a butt for humorous reference in his correspondence with his friend Moses Moser. It is not strange that Heine should have written on the subject to Moser, who was his most intimate friend until 1830, and as Noah had been elected a member of the *Verein für Kultur und Wissenschaft des Judentums,* of which Dr. Zunz and Professor Gans were, together with Moser, the founders. It will be remembered that Gans and Zunz had been named by Noah as two of the commissioners for Germany, the other being Dr. Leo Woolf of Hamburg, who were to assist in carrying into effect the Proclamation. In a letter from Heine to Moser under date of March 23rd, 1826, we read, "I dreamed, too, that Gans

and Mordecai Noah met in Strahlau and that Gans, strange to say, was as silent as a fish. Zunz stood nearby smiling sarcastically, and said to his wife, 'Do you see, my mousie, I believe that Lehman' (Joseph Lehmann, the German journalist) 'delivered a long speech' (apparently in reference to Noah) 'in a grandiose tone, and adorned with expressions such as "enlightenment", "change of circumstances", and "the progress of the *Weltgeist*," a long speech, during which I did not fall asleep, but on the contrary, awoke.' " It is doubtful whether any favorable comment had been expressed abroad at all. Abraham de Cologna, Chief Rabbi of Paris, protested against the carrying out of the project; Judah Jeitteles advised the Jews of Austria against immigration and ridiculed the undertaking.

Noah's fervor for the actual settlement of dispersed Jews was somewhat dampened by the failure of his Ararat project; but the idea never left his mind. From this time on, we find it constantly occupying a prominent part of important addresses delivered by him. Despite the fact that he considered the settlement of Ararat as the solution of the Jewish problem, it is very evident, from several hints in his proclamation, that he considered this as merely a preliminary step to the final re-establishment of the Jewish state in Palestine. It is only natural, therefore, that the Holy Land should have become in his nationalist activity, the goal of his desires. One of the most interesting of his lectures was delivered before

the Mercantile Library Association in New York, in the year 1837, on "The Evidences of The American Indians being the Descendants of the Lost Tribes of Israel". The discourse is significant, not because of any ethnological value that may be attached to it, but because the subject served Noah with an opportunity to express his hope for the consummation of Jewish nationalist ideals. After laboriously accumulating a mass of material by which he endeavored to prove the identity of the Indians as the Lost Tribes, Noah seemed deliberately to have forgotten all about this point at the end of his discussion and concluded in the following words:

"Our prophet Isaiah has a noble reference to the dispersed tribes and their redemption, which may be here appropriately quoted. I use his language, the Hebrew, which from its peculiar associations should be always interesting to you." Here Noah quoted in Hebrew from Isaiah, Cap. XI, xi:

והיה ביום ההוא יוסיף אדני שנית ידו לקנות את שאר עמו אשר ישאר מאשור וממצרים ומפתרוס ומכוש .....

and translating, "And it shall come to pass in that day, that the Lord shall set his hand the *second* time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, etc."

"Possibly, the restoration may be near enough to include even a portion of these interesting people (the Indians). Our learned Rabbis have always deemed it sinful to compute the period of

the restoration; they believe that when the sins of the nation were atoned for, the miracle of their redemption would be manifested. My faith does not rest wholly in miracles—Providence disposes of events, human agency must carry them out. That benign and supreme power which the children of Israel have never forsaken, has protected the chosen people amidst the most appalling dangers, has saved them from the uplifted sword of the Egyptians, the Assyrians, the Medes, the Persians, the Greeks and the Romans, and while the most powerful nations of antiquity have crumbled to pieces, we have been preserved, united and unbroken, the same now as we were in the days of the patriarchs—brought from darkness to light, from the early and rude periods of learning to the bright reality of civilization, of arts, of education and of science.

"The Jewish people must now do something for themselves; they must move onward to the accomplishment of that great event long foretold, long promised—long expected; and when they *do* move, that mighty power which has for thousands of years rebuked the proscription and intolerance shown to the Jews, by a benign protection of the *whole* nation, will still cover them with his invincible standard.

"My belief is that Syria will revert to the Jewish nation by purchase, and that the facility exhibited in the accumulation of wealth, has been a providential and peculiar gift to enable them, at a proper time, to re-occupy their ancient posses-

sions by the purse-string instead of the sword.

"We live in a remarkable age, and political events are producing extraordinary changes among the nations of the earth.

"Russia, with its gigantic power, continues to press hard on Turkey. The Pacha of Egypt, taking advantage of the improvements and inventions of men of genius, is extending his territory and influence to the straits of Babelmandel on the Red Sea, and to the borders of the Russian Empire; and the combined force of Russia, Turkey, Persia, and Egypt, seriously threaten the safety of British possessions in the East Indies. An intermediate and balancing power is required to check this thirst of conquest and territorial possession, and to keep in check the advances of Russia and Turkey and Persia, and the ambition and love of conquest in Egypt. This can be done by restoring Syria to its rightful owners, not by revolution or blood, but as I have said, by the purchase of that territory from the Pacha of Egypt, for a sum of money too tempting in its amount for him to refuse, in the present reduced state of his coffers. Twelve or thirteen millions of dollars have been spoken of in reference to the cession of that interesting territory, a sum of no consideration to the Jews, for the good will and peaceable possession of a land, which to them is above all price. Under the co-operation and protection of England and France, this re-occupation of Syria within its old territorial limits, is at once reasonable and practicable.

"By opening the ports of Damascus, Tripoli, Joppa, Acre, etc., the whole of the commerce of Turkey, Egypt and the Mediterranean will be in the hands of those, who even now in part, control the commerce of Europe. From the Danube, the Dniester, the Ukraine, Wallachia and Moldavia, the best of agriculturalists would revive the former fertility of Palestine. Manufacturers from Germany and Holland; an army of experience and bravery from France and Italy; ingenuity, intelligence, activity, energy and enterprise from all parts of the world, under a just, tolerant and a liberal government, present a formidable barrier to the encroachments of surrounding powers, and be a bulwark to the interests of England and France, as well as the rising liberties of Greece.

"Once again unfurl the standard of Judah on Mount Zion, the four corners of the earth will give up the chosen people as the sea will give up its dead, at the sound of the last trumpet. Let the cry be Jerusalem, as it was in the days of Saracen and the lion-hearted Richard of England, and the rags and wretchedness which have for eighteen centuries enveloped the persons of the Jews, crushed as they were by persecution and injustice, will fall to earth; and they will stand forth, the richest, the most powerful, the most intelligent nation on the face of the globe, with incalculable wealth, and holding in pledge the crowns and sceptres of kings. Placed in possession of their ancient heritage by and with the consent and co-operation of their Christian breth-

ren, establishing a government of peace and good will on earth, it may then be said, behold the fulfillment of prediction and prophecy; behold the chosen and favored people of the Almighty God, who in defense of his unity and omnipotence, have been the outcast and proscribed of all nations, and who for thousands of years have patiently endured the severest of human sufferings, in the hope of that great advent of which they never have despaired: and then when taking their rank once more among the nations of the earth, with the good wishes and affectionate regards of the great family of mankind, they may by their tolerance, their good faith, their charity and enlarged liberal views, merit what has been said in their behalf by inspired writers, "Blessed are they who bless Israel."

At this point, it may be noted, as an instance of his keen interest in things Jewish, that in 1840, Noah, together with Mr. Alex S. Gould, published a translation of "The Book of Jasher". Edited by Major Noah, he did not pretend that the work was the true historical chronicle, but merely declared it to be a translation of a very ancient Hebrew manuscript. The editor, in a rather negative way, did hazard the opinion, however, that it might have been the book referred to in Joshua and Second Samuel. The publication excited the attention of a number of eminent critics, by whom it was unanimously declared to be a great literary curiosity, meriting attention in many respects. The book, thus published in

DISCOURSE

ON THE

RESTORATION OF THE JEWS:

DELIVERED AT THE TABERNACLE, OCT. 29 AND DEC. 2, 1844.

BY M. M. NOAH.

With a Map of the Land of Israel.

נחמו נחמו
עמי יאמר
אלהיכם

NEW-YORK:
HARPER & BROTHERS, 82 CLIFF-STREET

1845.

[Fac-simile of title page]

English for the first time, was said to have been discovered in Jerusalem at its capture under Titus, and printed in Venice in 1613.

The third and last of Noah's plans for the rehabilitation of the Jewish nation was sent forth in his famous "Discourse on the Restoration of the Jews", delivered on October 28th and December 2nd, 1844, before large audiences of Jews and Christians, and attracting much attention at the time, his address being reported at length in the newspapers of the day. This attempt was a passionate appeal by one to whose heart there was nothing dearer than the destiny of his people and whose faith in his Christian countrymen was such that he believed that through them our hopes were to be realized. He saw a beautiful vision and he painted it in glowing oratory to the America that he so loved and trusted. He told them of the richness of the Palestinian soil, the wonders of the climate, how "coffee trees grew almost spontaneously and every fruit flourished." He enumerated what advantages would accrue to the rest of the world after Jewish occupation, telling them that "this may be the glorious result of any liberal movement you may be disposed to make in promoting the final destiny of the Chosen People."

The United States could, according to Noah, by a single effort, acquire for the Jewish nation liberty and independence. "The United States, the only country which has given civil and religious rights to the Jews equal with all other

sects; the only country which has not persecuted them, has been selected and pointedly distinguished in the prophecy as *the nation*, which, at a proper time, shall present to the Lord His chosen and down-trodden people, and pave the way for the restoration to Zion. But will they go, I am asked, when the day of redemption arrives? All will go who feel the oppressor's yoke. We may repose where we are free and happy, but those will go who, bowed to the earth by oppression, would gladly exchange a condition of vassalage for the hope of freedom: that hope the Jews can never surrender; they can not stand up against the prediction of our prophets, against the promises of God; they cease to be a nation, a people, a sect, when they do so. Let the people go—point out the path for them in safety, and they will go, not all, but sufficient to constitute he elements of a powerful government, and those who are happy here may cast their eyes toward the sun as it rises, and know that it rises on a free and happy people beyond the mountains of Judaea, and feel doubly happy in the conviction that God has redeemed all his promises to Jacob.... I should think that the very idea, the hope, the prospect, and above all, the certainty of restoring Israel to his own and promised land, would arouse the whole civilized world to a cordial and happy co-operation...."

"Let me therefore impress upon your minds the important fact, that the liberty and independence of the Jewish nation may grow out of a single

effort which this country may make in their behalf. That effort is to procure for them a permission to purchase and hold land in security and peace; their titles and possessions confirmed; their fields and flocks undisturbed. They want only protection, and the work is accomplished. The Turkish government cannot be insensible to the fact that clouds are gathering around them, and destiny, in which they wholly confide, teaches them to await the day of trouble and dismemberment. It is to their interest to draw around them the friendly aid and co-operation of the Jewish people throughout the world, by conferring these reasonable and just privileges upon them, and when Christianity exerts its powerful agency, and stretches forth its friendly hand, the right solicited will be cheerfully conferred. When the Jewish people can return to Palestine, and feel that in their persons and property they are as safe from danger as they are under Christian governments, they will make their purchases of select positions, and occupy them peaceably and prosperously; confidence will with them take the place of distrust and, by degrees, the population in every part of Syria being greatly increased, will become consolidated, and ready to unfold the standard when political events shall demonstrate to them that the time has arrived."

It is only natural that a man so versatile and picturesque as Major Noah should excite the interest of men of letters. He has been celebrated in fiction by Israel Zangwill and Alfred Henry

Lewis. In "Peggy O'Neal", by Lewis, a narrative centering around President Andrew Jackson and the social life in Washington during his administration, Noah is pictured as a strong partisan of the General's, ever ready with his advice and his sword-arm to aid his side. Mordecai Noah runs in and out of the interesting novel in intermittent fashion "like a needle through cloth", as the author himself aptly terms it.

"His sewing, however, is of the friendliest," we read, "for he was loyal to the General as any soul who breathed." The sketch of Noah in "Peggy O'Neal" is almost historically accurate in its fundamentals, except that, for the sake of drawing a consistent and attractive character who is always materially friendly to the hero and the heroine, there are occasional departures from fact.

Lewis, who wrote in a captivating style, introduces Major Noah as a writer of plays and an editor. "Moreover," he continues, "he was a gentleman of substance and celebration in New York City, where his paper did stout service for the General. Noah had also been America's envoy to the Barbary States during the years of Madison. A Hebrew of purest strain, Noah was of the Tribe of Judah and the House of David, and the wiseacres of his race told his lineage, and that he was descended of David in a right line and would be a present King of the Jews were it not that the latter owned neither country nor throne. Noah was of culture and quiet penetra-

tion; withal cunning and fertile to a degree. Also, I found his courage to be the steadiest; he would fight with slight reason, and had in a duel some twenty years before, with the first fire, killed one Cantor, a flamboyant person—the world might well spare him—on the Charleston racetrack, respectably at ten paces. I incline to grant space favorable to Noah; for he played his part with an integrity as fine as his intelligence, while his own modesty, coupled with that vulgar dislike of Jews by one who otherwise might have named him in the annals of that day, has operated to obscure his name."

Far more interesting to us, in our discussion of Noah from the Jewish viewpoint, is Zangwill's story, "Noah's Ark", a story which has a mystical fascination. It stands on "the firmer Ararat of history", as Mr. Zangwill notes in his preface to "They That Walk in Darkness", comparing it to the other tragedies included in the same volume, "my invention being confined to the figure of Peloni (the Hebrew for 'nobody')." It is largely through the popularity of Mr. Zangwill's works that the character of Noah is generally known, and it does not require great foresight to foretell that, without a less fictional interpretation of Noah's attempt to found a Jewish state in America, the whole account will become a sadly beautiful legend.

Peloni, on a summer's day in 1825, remarks an unwonted stir in the *Judengasse* of Frankfurt, Germany. On approaching the Synagogue he

finds a loitering crowd reading a long Proclamation in a couple of folio sheets nailed on the door. It was Noah's pronunciamento to the Jews of the world announcing the restoration of Israel. The crowd received the announcement, but coldly, and derisive comments followed one after the other. Peloni did not heed them. "For God's sake, brethren!" cried he, "this is no joke. Have you forgotten already that here we are only animals?"

Nobody other than Peloni was impressed with the announcement by the self-appointed Judge of Israel. "Noah's a madman, and you're an infant," Peloni's friends told him.

So he sailed for New York alone.

Using Peloni's character as a vehicle for carrying him through the history of Noah's project, Mr. Zangwill touches the high points of the event and renders an almost accurate account of the whole operation.

In the story it is related that Peloni met Noah, and the Judge of Israel commissioned him to place the flag of Israel on Grand Island. Peloni proceeded to the place and planted the flagstaff in the ground, and the flag bearing the Lion of Judah and the seven stars flapped in the face of an inattentive universe. Meantime, "appropriate" ceremonies in St. Paul's Church in Buffalo were conducted by Major Noah. A salvo of twenty-four guns rounded off the great day of Israel's restoration....

"Peloni remained on the Island. He heard

faintly the cannonading that preceded and concluded the laying of the foundation stone in the chancel of the church, and he expected Noah the next day at the latest. But the next day passed, and no Noah. Only a letter and some newspapers sent by messenger by the Judge of Israel, reporting "glorious success, thank Heaven".

* * *

"So winter came, and there was still nothing to record..... It was very lonely.... Peloni had heard from no one, neither from Noah, nor Smith, nor any Jewish or even Indian pilgrim to the New Jerusalem. The old despair began to twine round him like some serpent of ice. As he listened in such moods to the distant thunder of Niagara—which waxed louder as the air grew heavier, till it quite dominated the ever present rumble of the rapids—the sound took on endless meanings to his feverish brain. Now it was no longer the voice of the Eternal Being, it was the endless plaint of Israel beseeching the deaf heaven, the roar of prayer from some measureless synagogue; now it was the raucous voice of persecution, the dull bestial roar of malicious multitudes; and again it was the voice of the whole earth, groaning and travailing. And the horror of it was that it would not stop. It dropped on his brain, this falling water, as on the prisoner's in the mediaeval torture chamber. Could no one stop this turning wheel of the world, jar it grinding to a standstill?

"Spring wore slowly round again. The icicles

melted, the friezes dripped away, the fantastic mufflers slipped from the trees, and the young buds peeped out and the young birds sang. The river flowed uncurdled, the cataracts fell unclogged.

"In Peloni's breast alone the ice did not melt: No new sap stirred in his veins. The very rainbows on the leaping mist were now only of the Biblical promise that the world would go on forever; forever the wheel would turn, and Israel wander homeless. And at last, one sunny day, a boat arrived with a message from the Master. Alas! even Noah had abandoned Ararat. "I am beginning to see", he wrote, "that our only hope is Palestine. Zion alone has magnetism for the Jew."

"Peloni wandered automatically to the apex of the island at Burnt Ship Bay, and stood gazing meaninglessly at the fragments of the sunken ships. Before him raced the rapids, frenziedly anxious for the great leap. Even so, he thought, had Noah and he dreamed Israel would haste to Ararat. And Niagara maintained its mocking roar—its roar of gigantic laughter.

"Re-erect Solomon's Temple in Palestine!"

"As he lifted his swimming eyes he saw to his astonishment that he was no longer alone. A tall majestic figure stood gazing at him: a grave, sorrowful Indian, feathered and tufted, habited only in buckskin leggings, and girdled by a belt of wampum. A musket in his hand showed he had been hunting, and a canoe Peloni now saw

tethered to the bank indicated he was going back to his lodge. Peloni knew from his talks with the Tonawanda Indians opposite Ararat that this was Red Jacket, the famous chief of the Iroquois, the ancient lords of the soil. Peloni tendered the salute due to the royalty stamped on the man. Red Jacket ceremoniously acknowledged the obeisance. They gazed silently at each other, the puny, stooping scholar from the German Ghetto, and the stalwart, kingly savage.

"Tell me," said Red Jacket imperiously, "what nation are you that build a monument but never a city like the other white men, nor even a camp like my people?"

"Great Chief," replied Peloni in his best Iroquois, "We are a people that build for others."

"I would ye would build for my people then. For these white men sweep us back, farther, farther, till there is nothing but"—and he made an eloquent gesture, implying the sweep into the river, into the jaws of the hurrying rapids. "Yet, methinks, I heard of a plan of your people—of a great pow-wow of your chiefs in a church, of a great city to be born here."

"It is dead before birth," said Peloni.

"Strange," mused Red Jacket. "Scarce twenty summers ago Joseph Elliott came here to plan out his city on a soil that was not his, and lo! this Buffalo rises already mighty and menacing. To-morrow it will be at my wigwam door—and we"—another gesture, hopeless, yet full of regal dignity, rounded off the sentence.

"And in that instant it was borne in upon Peloni that they were indeed brothers: The Jew who stood for the world that could not be born again, and the Red Indian who stood for the world that must pass away. Yes, they both were doomed. Israel had been too bent and broken by the long dispersion and the long persecution: the spring was snapped; he could not recover. He had been too long the pliant protege of kings and popes: he had prayed too many centuries in too many countries for the simultaneous welfare of too many governments, to be capable of realizing that government of his own for which he likewise prayed. This pious patience—this rejection of the burden onto the shoulders of Messiah and Miracle—was it more than the veil of unconscious impotence? Ah, better sweep oneself away than endure long ignominy. And Niagara laughed on.

"May I have the privilege of crossing in your canoe?" he asked.

"You are not afraid?" said Red Jacket. "The rapids are dangerous here."

"Afraid!" Peloni's inward laughter seemed to match Niagara's.

"When he got to the mainland, he made straight for the Falls. He was on the American side, and he paused on the sward, on the very brink of the tameless cataract, that had for immemorial ages been driving itself backward by eating away its own rock. His fascinated eyes

watched the curious smooth, purring slide of the vast mass of green water of the sharp edges, unending, unresting, the eternal revolution of a maddening, imperturbable wheel. O that blind wheel, turning, while the generations waxed and waned, one succeeding the other without haste or rest or possibility of pause: creatures of meaningless majesty, shadows of shadows, dreaming of love and justice and fading into the kindred mist, while this solid green cataract roared and raced through aeons innumerable, stable as the stars, thundering in majestic meaninglessness. And suddenly he threw himself into its remorseless whirl and was sucked down into the monstrous chaos of seething waters and whirled and hurled amid the rocks, battered and shapeless, but still holding Noah's letter in his convulsively clinched hand, while the rainbowed spray leapt impassively heavenward.

"The corner-stone of Ararat lies in the rooms of the Buffalo Historical Society, and no one who copies the inscription dreams that it is the gravestone of Peloni.

"And while the very monument has mouldered away in Ararat, Buffalo sits throned amid her waters, the Queen City of the Empire State, with the world's commerce at her feet. And from their palaces of Medina sandstone, the Christian railroad kings go out to sail in their luxurious yachts—vessels not of bulrushes but driven by steam, as predicted by Mordecai Manuel Noah, Governor and Judge of Israel."

In this connection, it is interesting to note that Mr. Zangwill, speaking before the London University Society, on the occasion of the twenty-fifth anniversary of Pinsker's death,* in a very interesting manner linked the names of Noah, Pinsker and Herzl. "Pinsker's Auto-Emancipation", he said, "published in 1881, was a brilliant anticipation of much later history and literature, and its brilliance was not that of flowers or jewels but of fire".

"Its problem was seen with a burning sense of the great Jewish tragedy and resolved in words of flame," continued Mr. Zangwill. "It was a great book. Yet Herzl, when he wrote his "Judenstaat" in 1895, had probably never heard of it, and this, though Pinsker's book had preceded his in calling forth a Congress from almost every country of Europe. I said that Pinsker was the father of all Auto-Emancipation. But it is a wise child that knows his own father, and I, too, had never seen this book till years after the Ito was established. Before Pinsker, there had been the American Sephardi, Mordecai Manuel Noah, who in 1825 not only planned a great Jewish colony on an island in the State of New York, but actually bought land for it, and issued an invitation to the Ghettos of Europe to flock to his Ararat, and even held the Dedication Service—as readers of my story, "Noah's Ark", may remember. How comes it that a Russian like

*December 16, 1916.

Pinsker, an Austrian like Herzl, an American like Noah, and an Englishman like myself, are all found putting forth the same solution of the Jewish problem? Is it plagiarism? Not at all. Herzl, Pinsker, Noah, were in sublime unconsciousness of one another. It is because there is what the advertisements call "a felt want", and this want prompts everywhere the same suggestion for meeting it. The bulk of our troubles springing from our lack of a common land or even of a majority anywhere, it is a natural suggestion that we should re-establish ourselves upon a normal national basis.

"The interesting fact remains," said Mr. Zangwill, "that Herzl's Congress, called for Territorialism, ended in the adoption of Palestine as its goal, that Pinsker's Congress, called for Territorialism, ended in a society to aid Palestine immigrants, and that even Noah's institution, "Ararat", was replaced by a rallying call to Zion."

Through the changing years, Noah has been remembered. Here and there a chance sentence in an obscure work, now and then a little story or anectode, indicate that he will not be entirely forgotten. Interpret his endeavors as a Jewish nationalist however one will, there remains chiefly the fact that all of his efforts must inevitably have failed because of the remoteness of America from the great Jewish centers of population and learning during the early nineteenth century and because of the unpropitious times. No careful analysis of why Noah failed is necessary in these

days, for the reasons are, in the light of history, simple enough and obvious to all.

History tells us that in every clime, at every period, all sorts and conditions of men have boldly entered the arena willing to battle for Jewish liberty and national security. They have been, for the most part, men of genius and understanding and something more than mere dreamers. Out of the mist of the past a finger ever points toward the hills of Judaea, and we who live conscious of our heritage shall ever strive to regain that for which our forefathers so valiantly sacrificed their blood, and which, having achieved, they lost as brave men and true.

There is a land forever Israel's. The grey, cold hand of a merciless Fate may temporarily scatter us, cast us among the nations, strangers in strange lands, wayfarers in foreign countries, but we shall ever turn our eyes eastward, the hope and homesickness of centuries in our hearts, a prayer on our lips. Enticing gifts of social and political equality may lure many from our ranks, the oppressor's knout may weaken our powers, but rather than forget Jerusalem we should relinquish our right to live, and we shall never fail to believe in the restoration of Israel to his own—else, we fail to grasp the significance of our history. Neither kindness nor cruelty will annihilate us, is the warning of Time. We will fear God—and take our own part.

APPENDIX A

ON FASHION, by Mordecai Manuel Noah, in "Gleanings From A Gathered Harvest." New York, 1845.

Dame *Fortune* has been generally represented as blind and fickle, and I have often thought that *Fashion* should also be personified. If we call her a dame, she must be more fickle and eccentric than ever Fortune was.

The variety of changes to which the civilized world has been subjected by Fashion, and the inordinate extravagance which has resulted from these useless changes, have produced incalculable evils in laying a foundation for waste and profusion, the ill effects of which are constantly felt. In former times, a house was furnished with the utmost prudence—no useless article was ever purchased—and the high backed mahogany chairs, the heavy carved mirrors, the bed and double curtains, and all the ornaments of the mansion, were selected for their lasting and useful qualities. If, after an absence of twenty years, a friend returned to his country, his eyes were greeted with the same old-fashioned, yet ponderous furniture, which time had familiarized, and even rendered dear to him; he saw and recognized the old china jars, the sprigged teacups and flowered plates, the old chased sugar dish and teapot, the spinnet, the highly polished

wardrobe, in which were deposited the brocade dresses of his grandma and the embroidered waistcoats of his grandfather; all these objects revived the recollection of earlier days, of happier moments, and served to increase that attachment to *home*, in which are centered so many enjoyments. But now the scene is altered, and the furniture of a house is changed as frequently as a coat and waistcoat. Instead of the useful and durable, we have the light and flimsy ornaments of a drawing room: gilt vases, cut glass chandeliers, grand pianos, silk curtains, and all the paraphernalia of a fairy's palace. Immense fortunes are thus thrown away on these fickle, thoughtless changes, and, as Peter Trot says, "the upholsterer has scarcely done knocking up, when in comes the auctioneer and knocks down."

Thus fashion may be called fickle, expensive, and some times imperative; it ought to be resisted with firmness and decision. I would, by no means, be so much "out of fashion" as to be peculiarly strange and absurd; but to follow all its eccentricities, to be a slave to its caprices; and ruined by its changes, is to be, at once, deaf to prudence, discretion, and good sense.

It is not over the domestic organization alone, that fashion exercises a powerful influence; it extends to the person, and is equally as fickle and as costly in matters of dress and personal ornament. Look into the bureaus and trunks of modern men of fashion, and see the number of coats, waistcoats, pantaloons, hats, and boots.

Why this unnecessary accumulation of clothing? Why purchase more than is absolutely necessary to make a respectable appearance? Think you it adds to the importance of a man to wear a blue coat at breakfast, a pea green at dinner, and a black in the evening? Then the ladies, have they not many superfluities, and might they not forego a number with convenience and advantage? Are there not many expenses which they could curtail —many trifles which they could economize? It frequently happens, that both male and female, by following fashion with an extreme devotion, and pursuing her through every mazy course, only fall into ludicrous errors, and frequently cut a very sorry figure.

A few evenings since, I casually paid a visit to an old friend, and was surprised to find the rooms illuminated and filled with gayly dressed ladies and gentlemen. I took my seat on a sofa, between two pretty smiling lasses, who said many handsome things to me, though I am not now a young man. The conversation at last turned on fashions, taste, extravagance, and so on, to domestic economy. A young *gentleman*, whose impudence equalled his folly, came in front of the sofa, and stood before the ladies, in an attitude inexpressibly inelegant, though it may have been fashionable; he had on a pair of petticoat pantaloons, varnished boots, flashy silk vest, his waist compressed by corsets to nearly the shape of a wasp's; a cravat which nearly choked him; rings and seals in the usual quantity; the animal

straddled before the ladies, with his thumbs elegantly hitched in the flaps of his pantaloons, or dangling his yellow kids, and with a squeaking effeminate voice, pronounced sentence of displeasure on all these meddling busy bodies, and would-be scribblers, who, having no money of their own, insolently obtruded their advice on men of fashion, and presumed to dictate about what they had neither the ability to understand nor the sense to appreciate! He liked *sentiment*, he said, *evening dress*—'pon honor, he had a natural horror of all sentimental boobies, who could not understand the dignity of taste and fashion—so he had! The ladies smiled, but not in approbation, and they seemed rather to enjoy the appearance which this caricature of humanity made, now holding a glass of ice cream in one hand, and with the other occasionally arranging his bushy hair, and rendering himself more frightful and disgusting.

At this period, the sky, which had been overcast, became quite black, and peals of thunder broke upon the ear, accompanied with vivid flashes of lightning. The ladies arose somewhat discomposed; but one, young and beautiful, with whom I was conversing, turned from me very quickly, put her hand to her bosom, and drew out a piece of long black iron or steel, which in her confusion, she let fall—I stooped, picked it up, and handed it to her, observing that confusion. "It is my corset bone," whispered she; "I am so afraid of the lightning that I have to take it

out—do keep it for me, dear Sir, and don't look angry; it is the fashion, and it is French also!"

Alas! what is fashion to bring us to? A young and lively female casing herself in steel, flying from the elements, binding and compressing her delicate frame and blasting her fair skin by the rude embrace of a vile black substance, checking respiration, obstructing the full use of her lungs and muscles, laying the foundation for cramps, pains, and consumption, and courting death, disguised in the alluring and illusive shape of Fashion! "Fie on't! O, fie!"

APPENDIX B

Some idea of the prominence and position of Major Noah is conveyed by the following editorial which appeared in "The Asmonean" (N. Y.), on March 28th, 1851. The editor of this periodical, "the organ of American Israelites", was Robert Lyon. The editorial page of the issue which included this tribute to Noah was bordered in heavy black, and fully two columns were devoted to an account of the funeral, which was attended by a "dense throng of persons" including "the representatives of the Bench, the Bar, and the Mart, without distinction of creed; doctors, authors, musicians, comedians, editors, mechanics, professionals and non-professionals, all classes vieing with each other in eager desire to offer a tribute of respect to the mortal remains of Major Noah...."

MORDECAI M. NOAH

(Editorial from "The Asmonean", March 28, 1851)

Among the many parables of our sages of which we have an indistinct recollection, and which current circumstances often vividly revive in our mind, there is one, that, standing beside the bier of our lamented friend, came back with full force, and we saw how inconclusive was the application of the moral put forth by the closest reasoner, then and there tried by the severe test of reality. "When a man comes into the world," says the philosopher, "his hands are tightly closed, as if he meant to say thereby: 'The world is mine; I will conquer it.' When he leaves the world his hands are relaxed and open, as if he meant to say: 'Of things belonging to this world I have conquered for myself—nothing.'" Lost in contemplation, we gazed on the rapt multitude swallowing with eager ears the flowing words of the orator, and we asked of ourselves, if all we saw that day—if the funeral cortege of a thousand men, if the weeping orphans, the mourning relatives, the troops of sorrowing friends, the bands of distressed associates, the aspect of regret visible on every countenance, the measured tread and the solemn chant, the voice of eulogy and the wail of lament—meant nothing—were nothing. If so, life was nothing; and controverting the treasured words of the preacher, the poor mortality which lay in our presence cold and inanimate, beneath the velvet pall, was better than the

active, sentient and robust that had assembled that day to perform the sad office of committing it to its fellow dust. But we saw that life had a purpose: that the days of the pilgrimage of the departed had not been like the patriarch of old—few and evil; but his acts of duty, deeds of kindness and works of pious charity, had a purpose and a utility, which would endure long after the frail form which we had been accustomed to look up to had undergone that mystical transmutation, which is one of the great truths of creation. Could we think otherwise; even the funeral of Mordecai M. Noah was, like his life, a lesson and a stimulant to all that came within the sphere of its activity. To his sons the name they inherit ought to be infinitely more valuable than a patrimony of dirty acres; for their father has bequeathed to them a patent of nobility, rich and rare; priceless and unobtainable, except by a long exercise of unvaried goodness; procured only by the rare union of mind and heart in one unceasing course of benevolence, sealed and guaranteed by that peerless ratification, the unbought loyalty of his fellow-citizens. Will they use it well? Will they adequately perform the duties it imposes on them? Society has an interest in the question, for M. M. Noah lived for the community; labored long and zealously to ameliorate the sufferings and better the condition of his species; his memory, therefore, is the property of the people, and as in life they looked upon him with love, they now look upon it with reverence. The

brightest monument his descendants can raise to perpetuate that reverence, is ever to keep before them the bright example of the man whose memory thousands assembled to honor.

Our readers will find an epitome of the public acts of Major Noah's life in the funeral oration, delivered by an eloquent divine. Of his career as a politician, a representative of the nation at foreign courts, an advocate and a judge, our contemporaries, the daily press, have spoken in terms of unlimited approbation, and we place their observations at the conclusion of these remarks, for they are indeed valuable, being the unbought, unsought tributes of associates and contemporaries desirous of recording their respect and regret for the loss of a useful member of society. Their perfect unanimity is estimable to us as Hebrews, for we recollect, and we ask all those who peruse this paper to bear in mind, that Mordecai M. Noah, although not a rigid ceremonialist, was in heart and in spirit an Israelite. National, judicial or municipal honors never induced him to forget that he was a son of the Covenant, and unlike the titled great of other lands, or many of the wealthy of this, he was proud on all occasions to say that he was of the lineage that had Abraham for its founder, Moses for its teacher, and the great Unity for its creed.

By birth an American, by faith a Jew, Major Noah felt not and understood nothing of the artificial limits and distinctions which geography draws, or divers modes of worship create; with

the hand ever open, his charity was not restricted to mere acts which find their reward by parade in public journals, but his almony had vent at times and places when or where none living saw or knew, except the pleased recipient and the generous giver. Overflowing with the milk of human kindness, he was ever full of projects for the happiness of his race—sanguine and enthusiastic, but wanting a knowledge of the intricate ways of the world, he failed to accomplish his meritorious designs; thus he became as it were a dreamer, who in the fulness of his fancy permitted his mind to wander and steal away, luxuriating over the images of beauty and pleasure which he saw in the ideals his generous soul produced, but the cold, stern world called for something more, hence his labors were often derided for impracticability.

For many years he has filled with honor to himself and satisfaction to its managers the Presidential chair of a valuable public charity, (the "Hebrew Benevolent Society," Meshebeth Nafesh) and his loss creates a vacuum which there will be much difficulty to satisfactorily fill up. His associates at that board manifested their remembrance of his valuable guidance by specially requesting Dr. Raphall to express at the brink of the grave their love for him as a man and a co-religionist, and their high appreciation of his noble conduct as a citizen and an officer of the State. Indefatigable in his avocation, Major Noah was a prompt and punctual attendant at all the

meetings of that society, and he lost no opportunity of pressing its claims upon public notice. One great object, for which he had for many years expressed a desire to found and originate, was a Hebrew Hospital: and the last public act of his life was taking the chair at a meeting of the delegates of the various charities, held a few weeks since for that purpose. Little did we then imagine that we should thus shortly, within a brief month, be called upon to pen an obituary notice of the noble hearted man. It is true, he appeared far from well or strong on that occasion, but in reply to our inquiries as to how he felt, he ascribed his apparent indisposition to Rheumatism, which, to use his own language, "he hoped the genial warmth of summer would dispel." Alas! the bright sun of opening spring only gave a lustre to the varnish of his hearse, and the coming summer of which he hopefully spoke, will give a green hue to the turf which binds his grave.

Of his private life, all who knew him testify to its excellence and amiability. Our personal acquaintance with the deceased dates but a few years back—few, compared to the long series of years which he was fated to accomplish, but sufficiently many to enable us by association to learn the fervent zeal, the ardent devotion, the unbounded benevolence with which he listened to the voice of the distressed, sought to mitigate the hardships of the down fallen, and endeavored to assuage the calamities of the afflicted.

As an editor, Major Noah was endowed with considerable practical talent and ever ready tact. A good judge of those matters has adroitly termed him "the most graceful paragraphist in the United States"; he was truly so, for possessing the rare faculty of skimming the waves of discussion, and just hitting the subject between wind and water, he bore the reader invariably with him.

Of his social qualities, the young and the old, the strict conformist and the non orthodox, the Jew and the Gentile, spontaneously bear testimony to the charm which hovered around him. With innumerable virtues our revered friend may be said to have but few faults—yet, like all frail humanity, he had a weakness, probably amounting to a fault; even while penning the phrase, our mind suggests a palliative, and deems the infirmity we censure to be an excess of amiability. Unlearned in that most skilful section of the art of diplomacy—duplicity. Unwilling to pain by a negative, yet destitute of the speciousness necessary to refuse with grace, the Major's political usefulness was destroyed by his ingenuousness rendering him a victim to crafty men; and the success of his public career was marred by a positive incapacity to say No; to give a denial to a suppliant, or firmly to reject an inconsistent proposition. However, nature made him so; had his organization been otherwise, he would have been a richer—probably a wiser, but assuredly not a happier man.

DATE DUE